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CREATION.

WE find ourselves in the midst of what we call the Universe,—of which we are a part, and of which the infinite is the whole. We cannot comprehend it; we cannot understand it; and yet it is presented for our consideration, to examine, to investigate, to learn, to know,—achieving a part to-day, and more each day forever. It seems as if the Infinite Wisdom had planned this universe as a system for its manifestation, and as if all there is of the universe was a going forth of the Infinite in order to be known.

In obedience to some such purpose, we have learned its lesson, so far as to contemplate the Divine as an infinite personality, existing alone in that infinity, and impelled by the principle of Infinite love, to establish a state in which love should reign as the source of happiness to infinity and forever. As the Infinite is of necessity alone, this grand social purpose required the creation of a universe as the theatre of his operation. It is therefore the fair conclusion that this universe in the midst of which we find ourselves is according to such a system; that from himself the Infinite created it, as the manifestation of Himself in it and unto it; that in it he comes forth to be known, appreciated, and loved. Here we see that he has brought into existence creatures to whom he could impart wisdom and intelligence to be understood, and to whom he could send forth love to

be loved back again,—with whom he could establish that social relation, on which boundless happiness must rest as its foundation. Then, assuming this as the real purpose of creation,—and we can conceive of no other,—a part of creation consists of bringing into existence an endless variety of entities, from the lowest forms of inert matter to the most perfectly organized intellect, and arranging each and all in degrees and appropriate spheres, to bear harmonious relations to each other, and yet to exist in separate classes and distinct individualities. This complex view of the universe is sustained by what we see around us and feel within us. This is a statement so plainly written upon the face of nature that we can read there naught beside; and we are warranted in accepting the proposition, that in the arrangement of the creative work, man, though a part of it, is assigned a place first below the creative power, and next to Him, in a position to be made the observer and have addressed to him, as his eternal lesson, the whole work of this created universe.

Assuming this as true, let us turn to the lesson. We find ourselves in the midst of existences, the knowledge of which is indispensable to man, and of which it is our duty to ask whence? and how? by whom made? and by what process? Everything around us bears the impress of thought and design, and thence the mark of the Creator. This we cannot gainsay, we cannot doubt. That creative power may be more than we can compass with our reason, and above our ken; but yet we can approach a view of it by the clue of analogy,—a thread that we may follow through the labyrinths of ceaseless investigations,—to a fair understanding of the subject, though we shall never exhaust the study in time or eternity.

An effect proves a cause, and an adequate cause; so creation and creatures prove a creator, though they may not so readily exhibit him. Yet it is a purpose of creation to exhibit the Creator; and it is among the chief uses of creation that it shall present him,—that it shall be the story of

himself, written in the page he has thus spread before us. But this lesson must be studied before we can read it; and its characters must be learned and comprehended in their combinations, that we may read them clearly. When we have so learned it, we can read page after page of nature, as if it were a book, and trace the Divine hand in every leaf, in every tree, on every rock, till mystery vanishes, as darkness yields to light. Like the books for children, the first lessons of this volume are in broad characters, and its pictures are in rough outline; but as we advance, we enter upon a closer type of detail, which unfolds more and more ample chapters, that proceed indefinitely towards the infinite. It is never so abstract that we cannot understand what is before us, and yet we shall never know it all.

In this material state of existence by which we are environed, we observe only matter, and its apparent operations; and of these we conceive only by their forms and motions. If these be changed we lose our understanding of them. It is only when we analyze them that we can judge of their character and qualities. We can, in a very simple and childish way, accept the dogma that they were made and put in operation by a Supreme Creator. But this does not help our understanding of the case. We see at a glance that all this is not self-existent, and that it is the work of intelligence and design; and we have no alternative but to infer a creator, as the man who picks up a watch dropped in the highway infers the watchmaker and his art. The questions then press themselves upon us: Who made all this? when and how? and for what purpose? is it enduring? We see that it moves onward:—it keeps time, like the watch; and we want to know what moves it. We have found that the machinery of the watch moves it to tell the time; and we have learned that it will not move without the tension of its spring, and a living person to wind up that spring to its tension; or it will not tell the hour without its hands. We ask, Who winds up nature? and to what do her hands point? Back of the watch, we see design to purpose and plan, and

skill to construct, and living wisdom to repeat its windings and preserve it in order, to secure its use. But who moves the universe? who winds up suns and stars to move in their appointed ways? and who supplies the motive power that we call attraction, by which they move and mark the ages of eternity? and for what do they move?

May it not be fair to assume that all the things around us, of which we take cognizance by our five senses, and which we have settled in our philosophy to call matter, or material things, move, when they move, by a force within them that we have agreed to call life? We observe this living force so intimately connected with matter, that we are compelled to conclude that the matter originates from the life within it; or the life makes it what it is,—creates it. This is the question between *materialists* and *spiritualists*. By this latter term, I mean the believers in spiritual existence. We properly define Life or spirit as the all-pervading power that moves, originates, sustains and recreates the universe. It is first recognizable to us in the physical forms that move or grow. In itself it is abstract, and beyond our powers to conceive of. In its effects, as we see them manifested in what we call living beings, we understand it very imperfectly. Logically, we make it the cause of these effects, and thus approach an understanding of it. This is the point where we shall most successfully commence a study of a creation; for it is in the operation of life or spirit upon matter that we trace creation in its processes and proceedings.

We are liable to a sensual manner of viewing the things around us; and we are apt to regard them altogether as material; so the doctrine that everything is material is not without support among the respectably learned and the profoundly philosophical. It is easy to fall into a belief of this doctrine. Materialists have maintained that *matter* only can be *real*, and have insisted that the tests of matter and its qualities are the proper tests of substantiality. Thus they have called that *substance* which possesses

solidity, ponderosity, divisibility, and extension,—that which can be weighed, measured, and divided. But in using these tests of the substantial, they have overlooked the durability that depends upon the power to renew, which is manifestly wanting in matter. If we call that *substantial* which is enduring beyond contingencies, certainly matter is not *substantial*. That is a quality which can only belong where the power to resist contingencies is at all times present. As between matter and spirit, the stability is surely not with matter; for all we know of it is marked by continued change, and change which it has no power to resist. In our dealings with matter it is presented to us in organized forms; and we depend upon these forms for all we know of it. If they are changed, we fail to perceive it. Modern science has made us acquainted with certain qualities of matter that enable us to maintain our hold upon it, and trace it where it had disappeared to the ancients. We have learned that a rock may become a liquid, and the liquid a gas, and the gas ether, till it is resolved into that imperceptible state we call atomic. From this condition it can be restored to ether, gas, liquid, solid. By the unknown something that we call the attraction of cohesion, matter is preserved in form. If this attraction of cohesion is withdrawn from matter, it is lost to all our perceptions. We may remember the *forms* in which we knew it; but the matter is gone. This attraction of cohesion is to us a principle that we can only consider in the abstract, as we do the principle of life, till we see it in its effects. We cannot call it spirit; though, of the things that belong to matter, it is the most nearly allied to spirit. Yet between it and life there is a recognizable discrete degree of difference.

But here is the point where we must begin, if we would consider creation in the production of the material forms that appear substantial. For a moment let us think of matter in its atomic state. Surely this is when "The earth was without form and void;" but it is not when the Divine Wisdom and Power were not, or not present. That Power

moves to create a world,—our world, if you please,—and the Wisdom directs. But we must now reason synthetically, and assume the Creator to be what he manifests himself to be,—a DIVINE MAN, acting in the manner he has taught man to act, with the difference between finite and infinite. “In the beginning God created the heavens and the earth.” All was chaos; when the spirit moved upon the face of the abyss,—brooded over it, as it were,—and brought orderly forms from the chaos. Adopting the astronomical theory of La Place, we imagine this chaos of atomic matter to pervade the space now filled with the planetary system. Through it, the stars, which are suns, and our sun may have moved in their orbits, for unknown ages, back toward the beginning. The Creator wills to call our world into existence, and his thought directs; then his creative *Word* goes forth; for “without it was not anything made that was made;” and it calls into action this attraction of cohesion and sets it to work in the atomic abyss. The atoms cohering gather into ether; the clouds of the far-off heavens form under its influence into nebulae and gather into a vast mass, which is led into the pathway of the sun. In his journey he enters it, adding the attraction of gravity to that of cohesion. Under the law of this creative operation, this undefined mass of nebula forms itself into a ring, and receiving motion from the sun, it is whirled along the sun’s orbit, till its own velocity breaks it, and it rolls into a globe. Then, acquiring centrifugal force, it plunges forward into the immensity of space, till it is arrested by the sun’s centripetal attraction, when it wheels into line, takes its place in its own orbit, and begins the timeless march of the heavens. The Creator marks and directs its course; his wisdom and his power have fashioned and led it through the process of its development into the world we live in. And this opens another scene in the theatre of his wisdom and his love.

There is nothing that so tries our mental powers as an effort to look backward into eternity, to a period when things were not, and to conceive of the beginning. We

ascribe eternity to God ; but whether we try to think of him as eternal, or of the eternity of any other existence, it is alike impossible for us to grasp the thought. Creation seems to regard only the fashioning of matter into the *forms* of its present existence. It is with the *forms* we have to do. We may in fancy or imagination, go back into the period of chaotic existence ; but it is only to lose ourselves in the fathomless abyss of what is only darkness ; where the creative sun has sent no ray, and where the Divine *Word* has not been spoken. Perhaps we may more readily conceive of material existence, by supposing matter in its atomic form to have been the ready material of which creation is made. It does not appear to me that what we think of the primitive condition of matter will seriously affect the verity of Revelation, or a just view of the Divine ; and I shall make no controversy with the materialist at this point. The question at issue is, Do motion and life come of the organization of matter, or does the organization come of life ? In all liberality and charity towards materialists and those men of learning who have labored so assiduously of late, to show how the great can come from the small, or how creation can begin with a molecule and end with a man, ascending by its own force, and evolving all the higher forms of life from the lower, and the lower where there is no life seen,—I would plant myself upon the assumption that Creation is a physical and rational revelation of the Divine, —continual and ever varied in its operation ; and that it is an evolution of the inmost or highest life, outward and downward.

But we naturally turn to look for the Divine in a higher character than the maker of the natural world around us. We seek him on a higher plane, where the revelations of Religion present him to us, in a more important aspect as concerns our humanity. These revelations are addressed to the understanding and the affections, and exhibit to man the *Humanity* of the Divine. In the institutions of religion, the Creator is presented to man spiritually, to be perceived

by his spiritual faculties; and spiritual forms are used for this purpose. But the harmony in the Divine economy is so perfect, that all things of the world of spirit have been manifested in the natural creation; and all spiritual ideas of forms have been and are continually clothed with matter, and thus exhibited to us in our natural condition. Therefore, the individual things of Nature are given to us, so to speak,—as the letters of the alphabet of revelation, that we may read it by and in them, for the reason that we cannot conceive of spiritual forms, except as we observe them after they have given fashion to matter; when we retrace the form back from the *caused* matter to the *causing* spirit. They stand forth in the natural world as so many letters or words of a stupendous writing in which the Infinite Hand traces to our view an expression of the thought of the purpose for which they were designed. Their form, which is always perfectly appropriate, explains not only their use in the external world of matter, but the spiritual idea within. Indeed, we cannot conceive of spirit but by its exhibition in this way. Our ideas of forms are so fixed in the material that we must judge of all spiritual forms as they are exhibited in matter. After spirit has given shape to matter, we see the *causing* spirit in the *caused* form of matter. For this reason, all teaching respecting spiritual things has been conducted by the use of material forms and figures, to present the spiritual idea. But this is not by allegory only, but in a representative sense, as the right arm means *strength*, because our strength is put forth through it, or the eye means *sight*, as the organ of sight.

The grand central idea of every religion has always been that God, the Creator and preserver of all existence, is a Divine Man, in the human form,—infinitely great and beyond us in every particular, yet in all these particulars *human*. Hence it is said: His mouth hath spoken, His hand is stretched out to save, His arm protects, His eye is over all that He loves and pities, is moved with compassion and provoked to anger. In short, all his doings are

exhibited as being done by the same means, in His degree, as man moves and acts,—that He is the Infinite Man,—performing on the scale of infinity the works and wonders of the worlds of spirit and matter. This is not the teaching of Christianity alone, but of all religions that amount to a system of theology. And this is because it is only in this manner that He can come to our understandings, as well as because Creation exhibits Him in this form; and only in this human form can we grasp Him by our thought. It is necessary to the very idea of religion, that the form of the Divine, as we come into relation to it spiritually, should be human. Instead of a God “without body, parts, or passions,” it is essential to religious life that He should be to us an Infinite Man.

It is impossible for us to conceive of the Omnipotent creative power in the abstract, as a mere power. As such it can exist to us only as the attraction of cohesion or gravity does, to be thought of only as quality, and never seen or felt, but in its effects. In all our reasonings on the subject, in the most assiduous effort we can make, to grasp the idea of creative force, we are compelled to give it *form*; and after we have tried all else, we conclude upon the human form, for no other can be admitted. The Creator must be a man, with love or desire to impel to action, with mind to think, and with intelligence and wisdom to guide. Still, this Divine Human, this Omnipotent Man, is *spiritual* as all forms are, and His *form* is spiritual. This, as material beings, we cannot understand, until that spiritual form is presented to us in some configuration of matter,—not like the spiritual form,—for matter is not like spirit, but corresponding to it, as the expressive outbirth of the spiritual. He has therefore presented His form to us in our own human form as the highest created exhibit of His own. In our natural sphere of existence, we judge of the forms of ourselves and the things around us by seeing and reasoning about them; and so far as material or physical existence goes, this may answer the purpose. With the *Scientists*,

positivists, and *materialists*, it seems to have been agreed that it *shall* answer the purpose. But neither they nor other men are satisfied; for the inward longing after a knowledge of the unseen "will not down at their bidding." The desire to know of the infinite is irrepressible and irresistible, and sends forth its inquiries continually.

Having brought into existence the material universe, the Creator had only revealed himself in that universe of nature. But this did not reveal him unto any thing, until he brought forth creatures endowed with life and its powers of appreciating what was made. Then the fish found its element, and delighted in the waters; the birds soared upon and breathed the air; and the beasts roamed and revelled in the fields and forest. Farther on, when man came upon the stage, with his superior faculties he saw and appreciated the whole,—finding in it habitation, sustenance, and fruition of pleasure. To his opening faculties, and indeed to a far-advanced world of science, poetry, and philosophy, the Creative Power that

" Warms in the sun, refreshes in the breeze ;
Glowes in the star, and blossoms in the trees,
Lives through all life, extends through all extent,
Acts undivided, operates unspent :"—

stood forth a living manifestation of the Divine. Here the lower creatures, insects, reptiles, birds and beasts, could see and understand all of it that was addressed to them. On this common stage all have met, and the materialist philosopher and the sensuous poet have joined the living world in this vision of the Divine glory,—the man rising above the brute by virtue of his likeness to the Creator, to contemplate with higher delights this *proscenium* of Revelation. This stage of the Divine manifestation is apparently sufficient for physical and scientific purposes, and it is all that the so-called *Scientists* use. For the purposes of material science, it does not appear that anything more is required, though the cravings of my human heart make me to feel that

more is wanted. Perhaps we might say, this is the revelation of and to science.

Evidently the end of Creation was to establish a theatre for the Divine operation. The motive for this might not concern us, did we not depend upon our conception of it for our estimate of the character of the Creator. The object manifestly was to bring into being and forever maintain orders of creatures capable of receiving the teachings of the wisdom, and reciprocating the manifestations of the love of the Creator,—subjects of the Divine Providence,—in whom, in their degree, thought and affection could freely operate to produce heavenly joys and eternal happiness. I must utterly reject the dogma so commonly accepted in the Christian world, that God created the universe and instituted his relations with it for his own glory. Such a dogma is not only untrue, but cannot possibly be true; for glory, in its true sense, is not predicable of so selfish a design. Nothing can so dwarf our ideas of the Divine as a settled belief that his leading object in Creation was his own glory, to be displayed upon a stage and before an audience so infinitely below him. Actions from such a motive could only degrade a man. They cannot exalt our estimate of God.

Proceeding in this grand drama of Creation, we observe the revelation in the physical stages of giving to the material universe its forms and relations, as the opening scene; next, the bringing forward of life and living beings, with a revelation unto these of the accomplished work; then placing on the stage his own likeness in man, and addressing the Creation to him; and last, presenting to man a system of relationship to Himself in the region of spiritual and heavenly existence.

To establish this relation upon a proper basis, after a man has, so to speak, been lifted to the side of his Maker, and promoted to the relation of a son, brother, and friend, the economy of Divine Wisdom would seem to require that God should reveal himself to man in His own *Humanity*,

which is Divine, that we may understand and appreciate him in the character, by virtue of which we are created in His image, and are made in His likeness, that we may receive his Wisdom into our understandings, and reciprocate His love from our affections. I use the term *Divine Humanity* to convey the highest and clearest idea that man can form of the Divine; and because I take it as an irrefutable proposition that the form of the Divine is *human*; that is, when God is seen, heard, or conceived of by men, he must be seen, heard, or conceived of as a man; and whenever he is physically manifested to man in person, it must be in flesh and blood, to be seen with our eyes, heard with our ears, and touched with our hands; though, when spiritually presented, it will be to our thoughts and affections only. It does not seem to involve anything of impossibility that the Divine should be so manifested, nor is it inconsistent with what we see of His economy, that God should crown the process of revelation by the incarnation of Himself.

Doubtless the Divine has been revealed to man at "sundry times, and in divers ways," and all that goes to make up a true theology may have been given to people and ages unknown to us, and lost or falsified till it ceased to be a revelation. As the more delicate or holy anything is, the more readily it is injured or profaned, so the higher forms of truth have the soonest faded from the view of man, or been perverted with falsities. But in the thinking, feeling man, there is implanted a desire to know his Creator, and maintain relations with Him. This desire is the foundation for relations that the Creator only could establish, and which he appears to have provided for in many ways. These relations have been taught to men by prophets and messengers, by Divine manifestations, in words, and by miracles, to tell men how they should regard Him, and order their lives in proper paths. But the climax of revelation was the coming forth in the natural, physical word, to be seen of men, in His own Human form, that he might be known and understood by the simplest minds, and be appreciated by the

unlettered world as really *human*, and be to the world and the universe the *Word* that was at the beginning with God, and was God, the utterance of the inmost spiritual Divinity to sensual and external existences. Our ideas of all spiritual things must be based upon what they manifest to us by their forms and character. We judge of the Divine properly by His humanity, and He is best revealed to us in the human character, and in it will best call our affections into action and secure our love. From all this we may infer the incarnation, and on this view of it we have presented the Rock on which Christian faith is founded.

I do not feel that an argument is necessary in this place to prove that Jesus of Nazareth is that incarnation. The Christian world nearly all accepts it in some sense. The point I would make is that a perfect Revelation requires that God should be manifested in the flesh; and no other man known to human history so truly presents the ideal of the incarnated Divine Humanity.

In every stage of approach of the Divine to man, the form has been human. The voice of the prophet was a man's voice; the form of the angel was a man's figure; and the most reasonable form of incarnation was a man-child growing from conception to manhood in the midst of men as one of them. I accept this dogma of the incarnation, as the corollary of the argument I have here attempted,—my point being that the Divine form is Human; that all His manifestations are human; and that Creation is only the presentation of His humanity in varied forms, the most clearly recognizable of which is in this incarnation.

The economy of religion is quite another thing from science and intellectual learning. While it is more profound, it is yet so simple that children and the unlearned can share all its advantages and pleasures with the most cultivated. It belongs to the universal region of the heart, and operates through the understanding and the affections, to purify and elevate the aspirations and conduct of men. The most appropriate crowning of such an economy would be the

incarnation of the Creator and preserver of the human race,—coming down among them to lead them up to higher planes of life. This would reveal Him to the social and sympathetic life of men;—that life which is above and governs all the realm of Nature, to which science confines herself. Now, I cannot understand that the incarnation of the Divine is in any degree unscientific, or in opposition to the laws of creation. If the Creator comes forth and reveals himself in a tree, he certainly may in a man, and in that man may exceptionally proceed, in what has been called a miraculous manner, from embryo to mature manhood, and in this relation make himself known to the forlorn race of mortal humanity,—to feeling and thinking men, the Divine assuming in the natural world a physical form corresponding to His *Divine* form. With this view we are not perplexed with the idea of two or three Divine beings. We approach at once this Divine *Manifestation*, and there see in the complex, the all of Deity implied in the other less manifest presentings of Him in Nature. This he would show us in “I am the door;” “I am the Truth, the way;” “He that seeth me seeth the Father.” It may be objected that this was a limited incarnation, confined to one Nation and one epoch. That is true in one sense of any ultimatum of interiors to externals,—of the spiritual into the natural. It can have but one point of time and place. But that only effects its extreme ultimate. The incarnation was a thing of Time and the Natural world. Its end and use were accomplished in that temporal way. The Divine was manifested. The people of that period and that locality saw the manifestation *physically*; the next people knew it by report, and the next generation in time saw it *traditionally*, and perhaps quite as understandingly; and to all others it is *historical*. But the character remains before us, intensified if anything, by time and distance; and men of all ages, in acquaintance with that character, so good in all that was of earth, so gloriously humble, so tenderly strong, so affectionately

powerful, and so divinely human, have learned in love the LOVE thus manifested, the truth and the way.

This is the lesson of Creation: "It is the varied God," and is everywhere in some degree, the form of Himself. He being a Spirit, we see Him only in the forms that the Infinite Spirit builds up in matter, and thus presents Himself to us; and they are our avenues of approach to Him; till He reveals Himself on the higher planes of Religion,—the crowning exhibit being when he bends the Heavens, and comes down to dwell in the form of a man among men; to be approached by the simplest and humblest, as well as the greatest; to mingle with men upon the common ground of human interests that grow from our weakness and mutual dependence; to lead us into the paths of truth, and the good will and love that bring us nearest to the Divine,—to that more intimate relation, when from seeing him in Nature we shall confidently turn to Him in His Divine Humanity.

OUR NUMBERS..

WE have been interested lately in making a computation as to the number of those who are fully identified with our organization in this country. It is difficult and even impossible to say how many are earnestly receptive of the truths of the New Age, and engaged in some degree in living according to them and promulgating them, but the number of those on this side of the Atlantic who have declared their willingness to be called members of the New Jerusalem Church is not hard to compute. Availing ourselves of statistics gathered a few years ago by the Rev. John Doughty, of San Francisco, and adding the figures for 1880 and 1882, we have a table which, as to its third column, is not exact, but nearly so:—

	SOCIETIES.	ORDAINED MINISTERS.	MEMBERS.
1820 . . .	12	8	230
1830 . . .	28	16	500
1840 . . .	26	20	850
1850 . . .	54	32	1,450
1860 . . .	64	42	2,550
1870 . . .	90	68	4,150
1880 . . .	96	97	5,100
1882 . . .			5,500

It will be seen that the growth has been remarkably regular, except in the period 1870 to 1880, when progress was more slow, partly due to the fact that some portions of the general body, under the pressure of financial disasters, made much less effort to assist the development of new societies.

But there are some not altogether agreeable thoughts which arise in connection with these tables, and which seem to demand attention. In the early days of the Christian Church there were those who were called Judaizing or Hellenizing Christians, because they did not come out fully into the new ways of Christianity, but in some degree continued to observe Jewish customs or Greek customs. If of the Jewish sort they perhaps kept sacred the seventh as well as the first day, and practised circumcision as well as baptism. If they had the Hellenistic tendency they sought to combine Christianity with the Olympian system, and to retain what they liked of old observances.

We have thought that, with every effort to avoid unfairness and unkindness, it must be confessed that there are some such people in connection with us, who are not quite willing to come out fully and give the weight of their whole influence in favor of the New Jerusalem. Our newspaper, the *Messenger*, has it would seem more than half as many subscribers as there are members of the Church. Thus it is to be supposed that every second member is a subscriber; but this is not possible, for our membership often includes families, and the conclusion is forced upon us at once that

a large portion of the subscribers for the *Messenger* are not members of our societies.

The reasons for this state of things are undoubtedly many. Some live so remote that they have no society to join, though we can conceive of no remoteness which hinders spiritual association, and though if we were in South America we should certainly join a society, say the one in New York, and should look to it and in return contribute to its uses. Then there may be those who are actively at work in other connections, and who feel reluctant to break such relations. On this point it may do no harm to cite the position of our early people. Some in large places and some in small, they were led under the Providence of the Lord to receive the doctrines and to prize them. *They* did not Judaize nor Hellenize. *They* came out. Sending for the books they opened their houses for religious services, for the worship of the Lord God in his Divine Humanity, for the study of the Holy Word in its genuine meaning, and for guidance in respect to their duty to their fellow-men.

What was the result of this unequivocal attitude? Societies springing up here and there. We know of no society among us which has come into existence in any other way, that is without the exercise of fearless honesty and self-sacrificing earnestness on the part of one or more people. And in our societies the memories of those early and true members are treasured as the means, under Providence, of unmeasured good to the community.

There are just such opportunities to-day, only they have increased in number a hundred-fold. Here, there, and we may almost add, everywhere, are the single or the few New-Church people. Sometimes there is a minister, sometimes a Sunday-school teacher, whose attention has been drawn and their interest kindled, or it may be a farmer or mechanic, or the wife of one, who has found the light. The publications are sent for, and this is well; but shall it stop here? Is there not a duty to the world? Shall not such a one let his light shine as brightly as he can for the Lord's sake?

Shall he not give his whole testimony rather than half of it? If this were done, not only would the number of our members be changed, but what is much more the whole movement would rise in strength. We scarcely know the power for good there is in the unconcealed, cordial acknowledgment of the truth on the part of one man or woman, who without contentiousness but with conscientiousness, does his or her full part to inaugurate in the community the distinctive New Church.

There is another class of the Judaizers and Hellenizers about whom it is difficult to speak with perfect fairness, because their attitude seems less reasonable. These are in connection with our already existing societies, looking to them in their religious needs, and indeed often contributing of their worldly means, but who are not members in full. Sometimes they are only the second generation from the early outspoken ones, or more often they have come to realize in a degree the enjoyment of being of the New Church without at the same time clearly perceiving their duty in connection with it. They attend the New-Church service because they enjoy it, rather than because they seek with all their ability to promote its usefulness and extension. If these did their part, and free from almost all the opposition of earlier days they could do their part with comparative ease, our numbers, judging from what we know of several societies, would be at the least doubled in one year.

There is certainly no earnest New-Churchman who does not pray for such an improvement in this respect as would enable him to regard everyone, who in any way affiliated with him, as an earnest brother in the work. He is tempted sometimes to ask for an old-fashioned revival to bring in those who are really our own, and make them all either preachers of the Word or earnest laymen; but what we need rather is a quiet consecration to our work, which, while it may not at once attract public notice, will bring to men the light and warmth of the New Day.

ANNALS OF THE NEW CHURCH IN AMERICA.*

1860.

THE Philadelphia First Society, which had for several years worshipped in the basement of their new building, corner of Broad and Brandywine Streets, having completed their temple, it was solemnly consecrated on the 25th of March, 1860, by Rev. B. F. Barrett and Rev. E. A. Beaman, in the presence of a large audience. In February, Rev. George Field visited Pennsylvania, and delivered two courses of lectures; one in Pittsburgh, and the other in Philadelphia. These lectures excited great interest in the public mind.

The forty-second annual session of the General Convention was held in Chicago from Wednesday, June 20, to Sunday, June 24, 1860. The Rev. Thomas Worcester, D.D., presided. The roll of Convention showed that it was attended by ministers and delegates from Illinois, Maryland, Massachusetts, Michigan, Indiana, Pennsylvania, New York, Wisconsin, Ohio, and Canada.

During the sessions, Divine worship was performed, and sermons were preached by the Rev. Messrs. Day, John Worcester, Giles, Stuart, and Field. Mr. George Nelson

* Many of our readers will remember Mr. William Roberts, of Philadelphia, whose interest in all that concerned the welfare of the Church made him a familiar face at the sessions of the General Convention. Mr. Roberts took pleasure in collecting reminiscences, and prepared a brief history of the Church, portions of which appeared in the *New-Jerusalem Magazine* for October and December, 1871, and for February, March, April, and May, 1872. These early portions were the result of much careful study. After the close of the first series of this Magazine, the publication of the "Annals" was continued in the *New-Church Magazine* for November, 1872; January, March, June, August, and December, 1873; January, March, August, and September, 1874, when it was again interrupted. The author subsequently donated the remainder of his manuscript to the Convention, and it now appears in two portions (the second to be published soon) by request of that body. Interesting and valuable facts are thus preserved for the use of the historian. — EDITOR.

Smith, of Michigan, was ordained. The societies at Port Elgin and Wellesley, Canada West, were admitted as members of the Convention, the title of which was changed so as to include the British Provinces.

From ministerial reports, we learn that the following brethren were ordained as pastors and missionaries: James Reed, Boston, April 1; Timothy O. Paine, East Bridgewater, April 5; Charles A. Dunham, Abington, April 5; Joshua T. Eaton, Urbana, June 13.

The following were licensed to preach: Farrington McIntire, Grafton, Mass.; Willard H. Hinkley, Baltimore, Md.; George F. Stearns, Mansfield, Mass.; Richard Norman Foster, Urbana, O.

The twenty-fifth annual session of the Maine Association was held at Bath, Aug. 17, 18, and 19, and was attended by delegates from Bath, Portland, Gardiner, Bangor, Me., and Contoocook, N. H. The religious services were conducted by Rev. Messrs. Dike, Rodman, Mills, Marston, and Hayden. On Sunday morning, Mr. James E. Mills was ordained as pastor, by request of the Brooklyn Society, New York, for which he was officiating.

The thirty-first meeting of the Pennsylvania Association was held at Frankford, in the Temple of the Philadelphia Third Society, Aug. 30, 1860. It was attended by delegates from the Philadelphia Cherry-Street Society, the Second Society, Third Society, Delaware County, Shippensburg, Pa., and Baltimore, Md.

The sixth annual meeting of the Ohio Association was held at Cincinnati, Sept. 14, 15, and 16, and was attended by delegates and individual members from Urbana, Bellefontaine, East Rockport, Cincinnati, Glendale, Oxford, Bowling Green, Lynchburg, Elland, Hebron, Chillicothe, Twenty-Mile Stand, Branch Hill, and Sidney. The religious services were conducted by Rev. Messrs. Stuart, Ager, and Giles. On Sunday, John Curtis Ager was ordained by Rev. J. P. Stuart. The Holy Supper was administered by Rev. Mr. Stuart, assisted by Rev. Messrs. Day and Ager.

The twenty-first annual meeting of the Illinois Association was held at Peoria, Oct. 5, and was attended by ministers and delegates from six societies; namely, Canton, Peoria, Chicago, Henry, Quincy, and Pike County. Religious services were conducted by Rev. Messrs. Hibbard and Story. John I. Herrick was ordained on Sabbath afternoon. The Canton Society reported the decease of Rev. James Melrose, their minister, on the 5th of July.

The Massachusetts Association was held in the Church of the Bridgewater Society, Oct. 11, and was attended by the ministers and delegates of eleven societies. Rev. James Reed officiated at public worship.

The nineteenth annual meeting of the Michigan and Northern Indiana Association was held in the Temple of the Detroit Society, and was attended by a large number. The religious services were conducted by Rev. Jabez Fox, of Jackson, Mich., who also tendered to the Association an interesting report of his labors. Reports were received from the Rev. George N. Smith, Rev. Arthur O. Brickman, and Rev. Abiel Silver of their missionary services in various towns in Indiana and Michigan.

1861.

In May, a notice signed by the Secretary of the General Convention, stated that a large majority of the Executive Committee had expressed their belief that, owing to the disturbed state of the country consequent on the Rebellion, it was inexpedient that the next session should be held in June; and it was therefore indefinitely postponed by direction of the president.

The Maine and New Hampshire Association held its annual session at Contoocookville from Aug. 16th to the 18th, inclusive, being the first meeting of any general body of the Church held in New Hampshire. Authority was granted by the Association for the licenses of Edwin Gould, of Montreal, and George S. Hilton, of Meredith, N. H.

On the 19th of May, the Society at Glendale, O., was

regularly instituted by Rev. James P. Stuart; and on the 6th of October, the new temple was solemnly dedicated to Divine worship by Rev. J. P. Stuart, assisted by Rev. Chauncey Giles.

On the 13th of November, Richard N. Foster was ordained by Rev. Thomas Wilks, in the Temple of the Philadelphia Society (Cherry Street). Mr. Foster was engaged to preach for the Society at Wilmington, Del.

On the 5th of December, Hon. John H. Wilkins of Boston, was removed to the spiritual world. Mr. Wilkins was a good and useful member of the Church, and highly respected by the community, having been elected by them to various official stations.

1862.

On the 22d of February, the house of worship built for the Society of Brookline, Mass., was solemnly dedicated to Divine worship by Rev. Dr. Worcester, assisted by Rev. J. C. Ager.

The forty-third General Convention was held in the Temple of the Boston Society from June 11 to June 15, and was attended by delegates from the various associations, and the Hoboken, Brooklyn, and Riverhead Societies. The president delivered his annual address, and officiated in the performance of public worship. Other religious services were conducted by Rev. Messrs. Hibbard, Silver, and Benade. On Sabbath afternoon, the Holy Sacrament of the Lord's Supper was administered to 561 communicants.

The Society at Brooklyn presented an application for admission into Convention. Said request was complied with, and the Society was duly admitted.

The Illinois Association reported six societies and five ministers.

The Maine and New Hampshire Association reported five societies, two ministers, and two licentiates.

The Massachusetts Association reported fourteen societies and fourteen ministers.

The Ohio Association reported public worship maintained regularly in nine places in the State, nine societies connected with the associations, and four ministers in constant and regular service.

The Pennsylvania Association reported six societies as members, seven ministers, and two licentiates, Mr. Edward C. Mitchell, of Philadelphia, who was licensed in 1861, and Henry Lovell, of Cambria County, licensed April 29, 1862.

The address of the General Conference of the Church in Great Britain expressed a deep feeling of Christian sympathy for the afflictions produced by the civil war, and hopes for our deliverance from them. One passage is quoted to show the brotherly feeling manifested in this address:—

“The New Jerusalem is to be ‘a new earth’ as well as ‘a new heaven’; and doubtless the trials of nations and peoples are permitted means to the development of this Divine end. Your affliction will, rightly viewed by you and seen by us, make us feel more than ever that you are ‘bone of our bone’ and ‘flesh of our flesh,’ and lead us to seek the means of more intimate association, that we may strengthen each other’s hands, and enjoy the benefit of each other’s experience and wisdom, while we participate in the sweets of brotherhood.”

Rev. James Scott, of North Providence, R. I., was removed to his eternal home, Nov. 17. He was a native of Massachusetts, the son of Job Scott, a celebrated preacher of the Society of Friends. Mr. Scott commenced reading Swedenborg in 1832, and in 1835 became a member of the Bridgewater Society. He was ordained a minister of the New Church in 1842, and preached for a number of societies until the failure of his health confined him to his house.

Nov. 27, Edward C. Mitchell was ordained by Rev. Thomas Wilks, in the presence of the Delaware-County Society, by the authority of the Pennsylvania Association.

1863.

On Sunday, Jan. 25, a Society of the New Church was instituted at Salem, Mass. This was the fifteenth organized New-Church Society in Massachusetts.

The forty-fourth General Convention was held in the Temple of the Philadelphia Society (Cherry Street) from June 10 to the 14th, inclusive. It was attended by ministers and delegates from the Illinois, Maine and New Hampshire, Massachusetts, Ohio, and Pennsylvania Associations, Philadelphia Second, Hoboken, and Brooklyn Societies, other ministers, and members by election. The president being absent, Vice-President J. Y. Scammon, of Chicago, presided at the sessions. The religious services were conducted by Rev. Messrs. Wilks, Reed, Paine, Dike, Benade, and John Worcester. On Sunday, at the close of the morning service, the Rev. Chauncey Giles was presented for consecration as an ordaining minister. The ceremony was performed by Rev. J. R. Hibbard, assisted by the Rev. Messrs. Stuart and Dike. The most Holy Sacrament of the Lord's Supper was administered in the afternoon by Rev. Mr. Hibbard, assisted by Rev. Messrs. Dike, Stuart, Wilks, and Giles. The reports and letters addressed to the Convention comprise much historical information respecting the progress of the Church. The Illinois Association reported six societies and five ministers. The Maine and New Hampshire Association reported five societies and five ministers and licentiates. The ordaining minister, Rev. Mr. Dike, also reported having visited Montreal, Canada, instituted a New-Church Society there, and ordained Mr. Edwin Gould as its pastor. On the 16th of December, 1862, the new house of worship in Montreal was dedicated by Rev. Mr. Dike, assisted by Rev. Messrs. Gould and Mitchell.

The Massachusetts Association reported fifteen societies, fifteen ministers, and three licentiates.

The Michigan and Northern Indiana Association reported four societies and two ministers.

The Pennsylvania Association reported five societies, six ministers, and one licentiate.

Rev. Thomas Worcester reported having licensed two persons to preach, viz., Mr. John Goddard, July 25, 1862, and Mr. Joseph Worcester, Oct. 8, 1862. Rev. J. R. Hibbard reported that, by authority of the Illinois Association, he had licensed Dr. Leonhard Tafel. Rev. J. P. Stuart reported that he had licensed Mr. Charles Hardon, of Urbana, O. Rev. Samuel F. Dike reported that on Aug. 16, 1862, he had granted a license to Mr. Frank Sewall, of Bath, Me.

Statements as to the New Church in California were made through letters, by which we learn that the society in San Francisco met for worship in the court-room of the City Hall, and that a lot had been purchased on which to build a temple.

On the 18th of July, 1863, Mrs. Lydia S. Rotch was removed to her spiritual home. This excellent woman, the sister of Rev. James Scott, and widow of William Rotch, of New Bedford, Mass., was a zealous and affectionate receiver of the truths of the New Jerusalem, and a liberal though unostentatious contributor to the Church. By her will she left fifteen thousand dollars in trust, to be applied for the benefit of the General Convention.

The first annual meeting of the Canada Association was held at Berlin, Canada West, from Friday, June 26, to Monday, June 29, 1863. The Association comprised the following societies: Berlin, Montreal, Port Elgin, Strathroy, and Wellesley, all maintaining regular worship, and each being supplied with a minister or leader.

At the annual meeting of the Maine and New Hampshire Association, held in Gardiner, Aug. 21st to the 23d, Mr. Frank Sewall, of Glendale, O., was ordained by the president, by consent and approval of the Association.

Dr. J. F. Immanuel Tafel, of Tubingen, Germany, having laid down his natural life on the 29th of July, the Massachusetts Association, at its October meeting, adopted

a preamble and resolutions expressive of their estimation of one "to whom the Church is so much indebted for his labors in publishing Swedenborg's manuscripts, and also revised Latin editions of his other works."

1864.

In February, 1864, the Cincinnati Society removed to the Church Building, at the corner of Fourth and John Streets. This edifice was formerly owned and occupied by the Old-School Presbyterians, and sold by them to the New-Church Society.

The Forty-fifth General Convention was held in the Temple of the New-York Society, Thirty-fifth Street, New-York City, from Wednesday, June 8th, to Sunday, June 12th, 1864. It was attended by delegates and ministers from the Illinois, Maine, Maryland, Massachusetts, Michigan, Ohio, and Pennsylvania Associations, the Philadelphia Second, Riverhead, Hoboken, and Brooklyn Societies, members by election, and isolated ministers and receivers.

The annual address was delivered by the president on the first day of the session, and the other religious services were conducted by Rev. Messrs. Pettee, Field, Hibbard, and Giles.

On Sunday, the president, Rev. Thomas Worcester, assisted by Rev. Messrs. Hibbard and Stuart, consecrated Rev. Frederic W. Tuerk, of Berlin, Canada West, an ordaining minister of the New Church; and then, assisted by Rev. Messrs. Stuart and Giles, administered the Holy Ordinance of the Lord's Supper to 233 communicants.

From the reports of associations and societies, we obtain the following information:—

The Illinois Association consisted of seven societies. The report expressed the following opinion: "The condition of our beloved country at this time, we think, calls loudly upon us as a religious body, to express our sympathy and affirm our loyalty to the Government, and our desire and effort to sustain her in this her hour of trial."

The Maine and New Hampshire Association was reported as consisting of five societies. The Massachusetts Association reported fifteen societies. The Michigan and Northern Indiana Association reported three societies.

A preamble and resolutions relating to the present disturbed condition of the country, and expressive of loyalty to the Government, were offered by the Executive Committee and adopted by the Convention. The vote was taken by yeas and nays, resulting as follows: Yeas, 66; nays, 2.

1865.

The Maryland Association, no session of which had been held since January, 1861, the interruption being caused by the civil war, met in Washington, D. C., Jan. 12. The religious services were conducted by Rev. Abiel Silver.

The session of the Massachusetts Association, held at Boston, April 13, 1865, was attended by delegates from all the societies belonging. The reports show a steady and onward progress in all of them.

A preliminary meeting of delegates from the New York, Brooklyn, Hoboken, and Paterson Societies, with the view of forming an Association, was held at the New-Church Rooms, Cooper Union, on March 15, 1865, when it was resolved, "That it is expedient to form an Association of the receivers of the heavenly doctrines of the New Jerusalem in New York, New Jersey, and Connecticut."

The meeting for organization, held at the house of worship of the New-York Society, Thirty-fifth Street, April 19th, adopted a Constitution and elected officers. At the first annual meeting, held May 17th, the Council reported that societies or churches are formed and hold regular worship in New-York City, Brooklyn, Hoboken, Paterson, Danby, Riverhead, and Baiting Hollow.

The Forty-sixth General Convention was held in the Temple of the Chicago Society, Adams Street, from Wednesday, June 14, to Sunday, June 18, 1865. It was attended by ministers and delegates from the Illinois, Maine, Maryland,

Massachusetts, Michigan, Ohio, and Pennsylvania Associations, the Philadelphia Second, St. Louis, and Brooklyn Societies, and ministers and receivers from New York, Montreal, Illinois, Ohio, Wisconsin, Iowa, Michigan, and Indiana.

The president delivered his annual address on the first day of the session. Other religious services were conducted by Rev. Messrs. Hayden, Reed, Wilks, Dike, Giles, and Gould.

On Sabbath afternoon, Rev. Thomas Worcester, assisted by Rev. Messrs. Dike and Giles, consecrated Rev. Abiel Silver to the office of ordaining minister. The Holy Supper was then administered by the president of the Convention, assisted by Rev. Messrs. Hibbard and Stuart, to 190 communicants.

The president having in his annual address referred to national affairs, a Special Committee was appointed to take the same into consideration, and report a series of resolutions for the action of the Convention. The resolutions were presented subsequently, expressive of gratitude to the Lord for his mercy and goodness in leading "our beloved country throughout a dire, but successful struggle for national existence, and in removing from us the existence of slavery, and in thus preparing the way for the establishment of the true principles of religious liberty among men."

The reports of the various committees to the Convention furnish many useful suggestions and much valuable information. The report of the Executive Committee showed the financial affairs of the Convention to be in a prosperous condition. Legacies bequeathed to the Convention, amounting to nearly \$25,000, were invested, and the interest applied to various purposes.

The Illinois Association reported seven ministers and nine societies. The Maine and New Hampshire Association reported the same number of societies as before.

The Massachusetts Association reported one ordaining minister, fourteen pastors, and three licentiates. Regular

and constant worship on the Sabbath was maintained in all the societies belonging to the Association; also in Newtonville and Waltham. The Michigan and Northern Indiana Association reported 200 adult members of the Church.

The Ohio Association reported nine organized societies. They also reported the taking up of the missionary cause by the friends of the Church in and near Cincinnati, and the appointment of Rev. E. A. Beaman as missionary.

On the 14th of June, 1865, Rev. James Seddon, of Frankford, Pa., was removed to the spiritual world, in the 68th year of his age and the 27th of his ministry. He was ordained as pastor of the Frankford Society in 1828, and in 1845 was consecrated an ordaining minister in presence of the Boston Society and the General Convention. At the time of his decease, his name stood second on the list of ordaining ministers, being only preceded by the name of the venerable president. It is worthy of remark that resolutions of sympathy with him in the General Convention held at Chicago were adopted on the very day of his decease.

On Sunday, June 25, Samuel M. Warren, of Brookline, Mass., was ordained by Rev. Thomas Worcester.

On Sunday, Oct. 29, Willard Hall Hinkley was ordained a minister of the New Jerusalem, by Rev. Abiel Silver, in the Temple of the Third Society, Baltimore, in presence of the Maryland Association.

On Sunday, Dec. 3, 1865, the New-Church Temple at Paterson, N. J., was solemnly dedicated to the Lord God and Saviour, in his Divine Humanity, by the Rev. J. P. Stuart.

THE REVELATION TO THE AFRICANS.

AN intelligent and well-known writer upon New-Church subjects, the author of the "End of the World," has recently begun, in the *New-Church Independent*, a series of articles on the Descent of the Lord into Ultimates. In the February number of that periodical, he treats especially of the revelation to the Africans, taking the ground that

"The opening of the celestial degree of the human mind for the Lord's descent into ultimates began in the interior of Africa, a little before the spiritual sense of the Word was revealed to Swedenborg." "It may be safely concluded that the opening began antecedently to his own opening into the spiritual degree." "The revelations of life to the Africans, and of life and doctrine to Swedenborg, are one and the same thing, by influx from the higher and correspondence in the lower degree. They are different but harmonious movements of the descending Lord." "The opening of the celestial degree in the Africans, the illumination of the spiritual degree in Swedenborg, and the execution of the Last Judgment, were consecutive and associated phenomena, the first being preparatory to the second, and the first and second united being preparatory to the third." "But in recognizing the revelation of the spiritual sense as a veritable coming of the Son of Man into the clouds of heaven, have we grasped or exhausted the whole meaning of the Second Coming of the Lord? Have we not a part only? Is it not a means to an end, and not the end itself? Is it not rather a middle term,—a cause, an instrumental means whereby an end can be carried into effect?"

If we understand Dr. Holcombe aright, his position is this; that the revelations made to the Africans are the celestial part of the Second Coming, whereas those made to Swedenborg are the spiritual part. As the spiritual cannot be separated from the celestial and be anything, therefore the revelation that was given through Swedenborg ought always to be associated with that given to the Africans, if we would fully accept the Second Coming.

Such is the intensely interesting theory of our friend, stated for the most part in his own language. New-Churchmen, before accepting it as true, will naturally compare it for themselves with those revelations of the Second Coming which are the standards of truth for the New Age.

Dr. Holcombe advances his theory upon the general ground that the celestial is the internal of the spiritual, as the spiritual is of the natural; and that the celestial must be opened first. If this principle were correct in its full application to the Second Coming, why should it not apply also to the First Coming? If this were true of the First Coming, then it would seem that John the Baptist would be a celestial representative, because he "came to prepare the way of the Lord." On the contrary, he represents the letter, or the natural truth of the Word, which is a plane distinctly below that of the spiritual truth of the Word. "Of those born of women there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven is greater than he."

Again, the Lord comes the second time in the "consummation of the age." The revelations that are made through Swedenborg are distinctly and repeatedly declared to have been made at such a crisis. "The Lord did not come and reveal the internal things of the Word," Swedenborg says in the A. C. 3398, "until there was not any good remaining with men, not even natural good. The arcana of the internal sense of the Word are now revealed, inasmuch as at this day there is scarce any faith, *because there is not any charity*, consequently because it is the consummation of the age." If a celestial coming which must have been a universal coming, had preceded the spiritual coming, we do not see how it could be said that there was no charity on the earth, or how it could be strictly called "the consummation of the age;" for if celestial good had already been implanted, the age could not be at its end.

It is distinctly prophesied in the Word that the Lord would come the second time as the "Son of Man." The "Son of

Man" is the Lord as to the Divine Truth. The Lord came first as the Word made flesh; the second time as the Word in its spirit. There is an influx of good into men's hearts, but truth is not communicated in that way, we are taught in that very interesting number of the "Arcana," 2557. Inasmuch as truth is not given by influx, therefore it is necessary that it shall be revealed in outward form to men. Such a revelation of truth constitutes therefore, the Coming of the Lord.

The heading of § VIII. before number 779 of the T. C. R. we regard as directly opposed to the theory that the revelation to the Africans was the celestial part of the Second Coming, for here we are told "that this second coming of the Lord takes place by means of *a man*, before whom He has manifested Himself in Person, and whom He has filled with His spirit to teach the doctrines of the New Church through the Word from Him." If the Lord acted through the Africans to make the celestial part of His coming, would He not have directed His servant to write: "the Second Coming of the Lord takes place by means of men," etc., instead of by means of "a man"?

We will examine briefly some of the particulars upon which Dr. Holcombe bases his theory. He cites the *Diary* or *Memorabilia*, No. 4774, which treats of the revelations to the Africans, and quotes the expression, "*quod diu habuerint revelationes e cœlo*," "that they had revelations from heaven for a long time." Dr. Holcombe gives as the date of this writing 1750-52, and says "it may safely be concluded that the opening,—the celestial opening,—began antecedently to his (Swedenborg's) own opening into the spiritual degree." Dr. Holcombe, it seems to us, has made an unwarrantable inference from the indeterminate adverb, *diu*. Who can tell how long a long time is? It varies according to circumstances. Especially would it be unsafe to draw an inference from this word, which was not supported by the teachings of other portions of the writings. It is necessary for the establishment of Dr. Holcombe's theory that he shall

prove that the celestial revelation preceded the spiritual revelation ; hence the emphasis that is laid upon this expression. It is evident from what is said in S. D. 4618, that this was written in the year 1753, and the same is seen from S. D. 4620. No. 4774 must have been written still later. But the first volume of the "Arcana" was written in 1748, and hence this number in the Diary was written at least five years after the beginning of the Arcana. Does the Latin adverb, *diu*, necessarily mean a longer time than five years? We consider it an indeterminate period.

Happily, this expression is not the only evidence we have upon this point ; the remaining part of No. 4774, which is not quoted, is to our mind a complete refutation of this theory of an antecedent distinctive New-Church revelation. The Africans not understanding how God the Father was incarnated, some things were told them which, it is said, "they understood and perceived ; but that he was born a man, they did not yet comprehend (*adhuc non capiunt*), wherefore they were instructed by the angels." They said that it "was promised them that more things would be revealed to them at length, more things concerning the Lord."

If the Africans had for a long time antecedent to Swedenborg's illumination a celestial revelation which was the correlative of the spiritual revelation published by Swedenborg, is it not inexplicable that they should have had, five years after Swedenborg began writing the "Arcana," such a very imperfect conception of the very fundamental doctrine of the Second Coming, the Doctrine of the Divine Humanity?

Nos. 4770 and 4777 of S. D., even in the portions which Dr. Holcombe quotes, disprove his theory ; for in the first number it is said : "It was announced that a revelation from heaven has begun to be made"—*incipiat fieri*. If this revelation to the Africans began in 1753, surely it could not have antedated the revelation made through Swedenborg. And so in 4777. "The angels were gladdened because now the advent of the Lord presses down (*nunc instaret*)."

it is said in 1753 "the advent of the Lord now presses down," that advent certainly had not been for a long time an accomplished fact before Swedenborg's illumination, for he wrote the first volume of the "Arcana" in 1748. In the continuation of the "Last Judgment," number 75, Swedenborg speaks of "the Africans being instructed by the angels in the other life concerning the doctrine of the Lord." This would indicate that the Africans had not at that time a full understanding of that doctrine from revelation while they were on earth.

While the doctrines of the New Church were being given to Swedenborg, they were also communicated to the Africans. This point, we think, is well established in the continuation of the "Last Judgment," No. 76, and in T. C. R. 840. In the former number it is written: "There is *at the present day* a revelation among them. It was told me from heaven that the truths now published in the doctrine of the New Jerusalem, concerning the Lord, concerning the Word, and in the doctrine of Life for the New Jerusalem, are orally dictated by angelic spirits to the inhabitants of this portion of the globe;" and in the latter number: "Such being the character of the Africans, a revelation is being made *at this day (hodie)* which is spreading round about from the place where it began, but has not yet reached the coasts."

To us it is perfectly clear why the Africans received the truths of the New Jerusalem by oral dictation from angelic spirits. The Second Coming is a universal coming; the New Church the crowning church. All classes of men must be reached. Inasmuch as the Africans are inaccessible to Christian missionaries for specific reasons, it is necessary that they should receive the New Church truths in an internal way. Moreover, they were capable of so receiving them. Swedenborg classes them among the Gentiles. In II. & H. No. 326, he calls them "the most beloved among the Gentiles," and in S. D. 453 he says "they are more interior than other Gentiles." He could scarcely have called them "Gentiles," if, for a long time, they had known and per-

ceived the Christian truth of the New Age. Being good Gentiles, and being prepared for the revelations of the Second Coming, they were given to them as they were first being given to the world.

The remains of celestial life among the Africans, their humility, "their wish to be called obedient but not faithful" (II. & II. 326), were evidently most useful elements in effecting the Second Coming; possibly without the existence of such a child-like state somewhere on the earth, the Second Coming would have been impossible or ineffective. To go further than this we are not warranted. The inference that the Africans first had a celestial revelation, a distinct and integral part of the historical second coming, we think an extreme and fanciful one. We come to the conclusion, after patient examination of the points in question, that the revelation to the Africans followed, or was coincident with, rather than preceded that given through Swedenborg; and that, if the revelation to the Africans did precede, that it cannot be regarded as a distinct element in the Second Coming which was accomplished through "a man."

SOLOMON BAUMAN,

SWISS MISSIONARY OF THE NEW CHURCH.*

Our late brother, Rev. Solomon Bauman, was born Oct. 1, 1838, in Herisau, Canton Appenzell. His father was then, as he is now, a farmer. When a boy, he frequented the schools of his native place to the seventeenth year of his age. Then for two years he made himself useful in weaving, as is much the custom there, and thus made a living.

The parents, recognizing the talents of the youth, felt disposed to let him study for the ministry, to which he himself was inclined. However, certain religious views which then already made themselves distinctly felt, and

* Translated from the *Neukirchen Blätter* by Rev. J. E. Werren.

which subsequently developed — we ought to say, to decidedly New-Church views — more fully, detained him from so studying.

He now entered the teachers' seminary at Gais, where he remained three years, when he became teacher at Urnäsch. Here he was active for the time of three years; and meanwhile married, in 1861, his wife, the now sorrowing widow, Elizabeth. Six children were the issue of this marriage, five sons surviving their father, and one daughter, who preceded him to the spiritual world.

In 1863, the departed and his wife accepted the supervision of the orphan asylum of the Community of Speicher. The married partners acted here as faithful orphan-parents for twelve years, gave their united efforts to the welfare of the institution, and enjoyed everybody's respect.

A certain desire for more spiritual freedom however, made it desirable, as soon as feasible, to make a change. This brought out the thought of opening an institution of their own for little children. A friend met their plan, offering to the departed one and his family a home in a dwelling acquired in Zurich, and making him steward for several years, during which time the plan might be tested. This was late in 1875.

But Mr. Bauman was not to remain — at least not exclusively, the father of orphans. The New-Churchmen, brothers in the faith of the departed, had about a year previous to this change, formed a New-Church Society; and Mr. Bauman, generally recognized as a power among them, now more or less independent, was soon led into regular missionary work, in which he labored faithfully to the end.

It would lead too far to enter here into the details of his more than six years of official life, which also would be of special interest only to the narrower circle of his companions in the faith. It must suffice here to note that in 1876, the Swiss Society called Mr. Bauman as itinerant preacher. Sept. 10th of the same year, the General Convention of German New-Church brethren met at Stuttgart, where

Mr. Bauman, in the presence of a Swiss delegation, was ordained a regular minister of the New Church. At the annual meeting (Oct. 1, 1876) of the Swiss New-Church Society, he was formally introduced to his new office and installed. His activity as preacher and missionary of the New-Church cause has from time to time been publicly reported, and is vividly and appreciatively recorded in the memory of many.

Physically not very strong, and naturally nervous, the departed yet possessed much spiritual courage, and a rare capacity to serve a scattered religious community like ours. As spiritual adviser and teacher many a family will miss him sadly. But he also proved very efficient in preaching and lecturing, as he was also the main power in directing society affairs.

A little more than four weeks ago, while on his way home from a New-Church friend in Freienberg, he had a fall in the dark. It did not seem of any consequence at the time; but if it was not the whole cause, the rapid development of the disease, at least leading to the sudden end, seems ascribable to it.

Sunday, Jan. 8th, he was present at a committee meeting in Windegg. Monday and Tuesday, he made calls at Herisau and St. Gall, and returned Tuesday evening to his house, complaining of violent headache, which had been coming on for a few days. Wednesday he went to see a physician, and called upon a sister in the Church. At home again, he had to take to his bed, from which he rose not again.

During the twelve days of his sickness the departed was mostly delirious. The violent pains in the head which he felt in moments of rationality, he bore with great patience.

From Sunday to Monday the end drew near. At half-past one in the morning of the 23d of January he gently fell asleep. He has not died, but only preceded us into a world where life continues in a nobler way, and where there will be a greeting, to be parted by no more bodily death.

The funeral took place the 25th. Not Zürich and the environs alone were represented, but also many distant places; among which, Lausanne, by three persons. The expression of the departed as seen the evening before the burial, bore the impress of profound peace. The beautifully-formed forehead came out magnificently under the light blonde hair. At the contemplation of these features one could but feel the impression, this must have been a mentally important man.

The medical examination revealed a gathering of blood upon one of the brain hemispheres, which at first produced paralysis by pressure, and finally induced death. The collection of the blood was the very gradual result of the rupture of a vessel, which sprang probably from the unfortunate fall.

SWEDENBORG STUDIES.

APPARENT ANACHRONISM BETWEEN NOS. 4, 108 AND 791 OF THE "TRUE CHRISTIAN RELIGION."

EVERY reader of this work remembers the important declaration at the close of the chapter on the "Consummation of the Age, the Lord's Coming, the New Heaven and New Earth," which runs as follows:—

"After this work was finished, the Lord called together his twelve disciples who followed him in the world, and the next day sent them all forth into the whole spiritual world to preach the gospel that the Lord God Jesus Christ reigns, whose reign will be forever, according to the prediction in Daniel vii. 14, and in the Apocalypse, xi. 15, and that 'blessed are they who come to the marriage supper of the Lamb.' Apoc. xix, 9. This was done on the nineteenth day of June, A.D. 1770. This was meant by these words of the Lord, 'He shall send his angels, and shall gather together his elect from one end of the heavens to the other.' MATT. xxiv. 31."

This statement as to the sending forth of the twelve apostles is found in substantially the same words in Nos. 4

and 108 of the same work. Thus we read at the very beginning of the book :—

“The Christian Church since the time of our Lord has passed through the ages from infancy to extreme old age. Its infancy was in the time when the apostles lived and preached in the whole world repentance and faith in the Lord God the Saviour, as is evident from these words in the Acts of the Apostles : ‘ Paul testified both to Jews and Greeks repentance toward God, and faith in our Lord Jesus Christ.’ xx. 21. It is memorable that some months ago the Lord called together his twelve disciples, now angels, and sent them forth into the whole spiritual world with the command to preach the Gospel anew there, because the Church founded by the Lord through them is to-day so far consummated that scarcely any remains of it exist.”

The other passage is to the same effect, and is found at the end of the chapter on the Lord the Redeemer :—

“I will here add this new thing, that some months ago the twelve apostles were called together by the Lord and sent forth into the whole spiritual world, as formerly into the natural world, with the command to preach the Gospel, and then his own region was assigned to each apostle. This command they are also obeying with all zeal and industry. But these things will be particularly treated of in the last chapter of this book on the Consummation of the Age, the Lord’s Coming, and the New Church.” n. 108.

The questions have been raised, if this sending forth of the apostles occurred after the work was finished, how did it have mention in the early part of the book? Again, how could it be said in the early part of the book that it had happened some months before, when at the end of the same book it is announced as an occurrence which took place when the work was completed?

It may of course be suggested that No. 791, though found near the end of the book, may have been written before the rest, so that what had just happened when the author wrote 791 was an event some months past when 4

and 108 were written. But it must be noticed that this is not only wholly improbable, in view of the orderly sequence of the book, but that the distinct statement is not, "when this number was finished," or "this chapter," but "this *work*." Thus this supposition must be given up as worthless.

A second suggestion which might be made is that the apostles were sent out more than once, but this too would prove, if examined, to be an improbable and untenable theory.

What explanation, real or probable, is there then? The one about to be offered is so simple, and so easily supported by facts, that the discovery that it has been already made in some way which has not come to our notice would not be at all surprising.

Taking the matter just as it stands, we see that the work was finished June 19, 1770, and we can see abundant reason for believing that Nos. 4 and 108 had been written in their own places before that, and consequently when the event which occurred on the day named could not have been narrated. But the book was not published for a year, as we learn from Swedenborg's letter to Dr. Beyer, July 2, 1771, in which he speaks of it as "just published." There is, therefore, room for the question, did he revise the MS., perhaps inserting what we find in Nos. 4 and 108?

How Swedenborg spent that year is well known, thanks to the labors of Dr. R. L. Tafel. Late in July, 1770, our author left Stockholm for Amsterdam, where he remained about a year. How he was occupied at this time appears clearly from the account of Cuno, a merchant of that city, who took great interest in Swedenborg, and also published many interesting reminiscences. Now, Cuno, writing on the 26th of January, 1771, says:—

"You ask me what this old man is now doing. I will tell you. He is now indefatigably at work; yea, I must say that he labors in a most astonishing and superhuman manner at his new work. Sixteen sheets, in type twice as small as that used in his former

works, are already printed. For every printed sheet he has to fill four sheets in manuscript. He now has two sheets printed every week. These he corrects himself, and consequently he has to write eight sheets every week," etc.

Thus it appears that six months after his arrival in Amsterdam with his completed work, Swedenborg was writing diligently, so that Cuno supposed the work to be in process of preparation as it went to press. What the fact was cannot be doubted. Swedenborg was rewriting it, making a fresh, clean copy for the printer, and adding or changing as it seemed well to do.

This was a habit of his, as is well known. We have of the "Apocalypse Explained" his first draught, and the copy written out for the printer. The first draught of much of the "Arcana Cœlestia" is also preserved. Tafel says, "this plan of making a first draught copy of at least a portion of what he intended to publish, Swedenborg followed to the end of his natural life." ("Documents" I. p. 62, note).

We have reached the needed explanation. The first draught of the "True Christian Religion" was written in Stockholm before June 19th, 1770. In Amsterdam, during the year following, it was, in part at least, rewritten, and then, "some months" after the event recorded in the first draught in No. 791, he made mention of it, also in Nos. 4 and 108. Thus the statements at first so discordant are seen to be true, though it would be well, by means of a foot-note in editions to be published, to indicate the needed explanation.

REVISION OF THE "ARCANA CŒLESTIA."

A committee of the English Conference has lately printed in the "Intellectual Repository" a very valuable paper dealing with the principles of translation to be observed in the proposed revision, and giving certain specific rules. The appended signatures of Messrs. Wilkinson, Presland, Stocker, Tafel, and Spaulding give interest to the docu-

ment. Our readers will read, with approval, the following proposed rules:—

“1. The aim of the translation should be to place the English reader as nearly as possible in the position of one who is able to read the Latin; and to secure this, the technical terms of Swedenborg should be rendered with uniform and complete exactitude throughout the work; idiomatic English being the rule so far as is compatible with this end.

“2. Wherever Swedenborg uses adjectives as nouns to represent degrees in the Lord or in man, they should be rendered by English adjectives without addition whenever possible.”

Rules 3, 4, 5, and 6 expand the principle of the second, for instance, prescribing for *scientificum* the translation “the scientific.” Rule 7 recommends “cognition” for *cognitio*. Rule 8 tells how the distinction between *doctrina* and *doctrinale* is to be preserved. Rule 9 condemns the insertion of the word “principle” with such adjectives as *rationale*. Rule 10 declares for the preservation of “apperception,” for *apperceptio*, to be distinguished from *perceptio*, a word of fuller meaning. Rule 11 calls for the use of the cognate words in rendering *illustrare* and *illuminare*; and 12 declares it necessary, in order to distinguish *lumen* (natural light) from *lux* (spiritual light), to bring *lumen* into the English. And so on with *proprium*, *esse* and *existere*. In rule 17 we learn that “the distinction between *homo* and *vir* must always be marked,” and this is to be done by placing after the word “man” the Latin *vir* or *homo*, as the case may be, in hyphens, for the reason that “hyphens are less disfiguring to the page than brackets.”

Here we should begin to criticise. We could bear parting with the good word “enlighten,” since “illustrate” and “illumine” may be needed to suggest *lux* and *lumen*; but this oddity of “man -*vir*-” will, we hope, not be attempted. A light-lined parenthesis, adding *vir* or *homo*, when the distinction needs to be preserved, would seem better, and the common usage of printers means simply what is most con-

venient and tasteful. And so with *esse* and *existere*, which it is proposed to transfer directly into the English. It seems to us unwise, when translating for the sake of those who do not know Latin, to thrust Latin, as unintelligible as cypher, upon them. Here again we would have the Latin added in parenthesis when necessary, but we would have the nearest English used in every case, and so avoid the blank which is presented to the reader by meeting an untranslated Latin word.

After other and excellent remarks as to *bonum*, *malum*, and *communia*, and kindred words, we meet with the good suggestion:—

“It would be a great assistance to the reader unfamiliar with Swedenborg’s writings, if a synopsis of the technical terms used by him were prefixed to the first volume.”

Objection is made to rendering such expressions as *verum boni*, *bonum veri* as “truth from good,” etc., and the remark is wisely made that “the genitive form carries with it, not only the idea of the derivation of one state from another, but also that of an attribute or quality of the thing itself from which derivation exists.” We are always, therefore, to have “truth of good,” etc.

The prepositions *ab* (after a passive verb), *apud*, *ex*, and *in*, which have lately been translated with a good deal of variation, are to be translated invariably “by, with, from, and in,” respectively,—a rule which seems to us unnecessarily strict. Take, for instance, the common expression, *descendens a Deo e cœlo*, in which for *e* we should certainly say “out of.” In the quotations from the Word, the Latin is always to be “accurately translated, wherever possible in the language of the Authorized Version.” It is recommended in closing that one hand be employed to do the work, with a revising committee; and that the work be issued in eight volumes, and with regularity.

The want of such a revision is so urgently felt on this side of the water, at least, that we hope our English brethren will press forward in their undertaking.

RECONSIDERATION IN REGARD TO REV. XIX., 17-18.

IN the number for June last, a "study" was made of the explanations, given in various places, of the seventeenth and eighteenth verses of the nineteenth chapter of REVELATION, which contains the invitation to the "supper of the great God." This passage, and the similar one in EZEKIEL xxxix. 17 to 20, were found to have received in many places what we may call a good interpretation, but an opposite one in A. C. 3813. That is, "the flesh of kings, the flesh of captains," and so on, is generally declared to signify the goods and truths to be received by the Church in its millennial days; but in the exceptional passage we are told that evils and falsities are meant.

The result of the consideration given to the matter in preparing for the June number was that the meaning of the inspired words should not be taken from A. C. 3813, but from the numerous places, as A. C. 2567, 5321, 9127, A. R. 832, and A. E. 1082, in which the meaning was given as of what was good and true. It now seems to the writer, after receiving a suggestion on the subject from a valued friend, that his conclusion was drawn without due reference to the possibility that both interpretations were admissible. We know, of course, that everything within man's power to use is liable to abuse, and thus that every good has its opposite evil, and every truth its falsity. The same thing may thus be different to two persons, as the same sunlight falling upon two objects gives different colors. Thus, in the Holy Word, a passage full of undefiled good to a good man, may be viewed also as speaking of perverted good to an evil man. The passage in question is a perfect illustration. To one advancing in the regeneration, the feast is of heavenly blessings; but by one who is confirming himself in evil, every good thing is perverted, and he feeds on evils and falsities.

Swedenborg illustrates this in a striking way by citing

the Garden of Eden, which, at first sight, might seem to afford only a heavenly significance:—

“Sensuals and scientifics are the garden of him who wishes to be wise from the world; the love of self and the world is his Eden; the West or himself is his East; his whole condemned scientific is his river Euphrates; insane reasoning, and falsities thence, are the second river where Ashur is; principles thence of evil and falsity, the knowledges of his faith, are the third river where Cush is; the wisdom thence, called in the Word magic, is the fourth, wherefore Egypt which signifies science after it became magical, signifies such wisdom, for the reason everywhere told in the Word, that it wishes to be wise from self.” A. C. 130.

This instruction suggests that in A. C. 3813 the passage from REVELATION may simply have been treated under another aspect than that viewed in the other places, and therefore that the implication of contradiction between the two interpretations was not wisely made.

BOOK NOTICES.

INDEX TO THE NEW JERUSALEM MAGAZINE, FIRST SERIES. Vols. I.—XLIV. 1827–1872. NEW-CHURCH BOARD OF PUBLICATIONS, New York. 1882.

THE volume before us contains 271 pages of material the importance and value of which cannot be estimated. It is the long-desired Index to the forty-four volumes of the Old Series of the NEW JERUSALEM MAGAZINE, and has been compiled by the Rev. H. W. Wright, assisted by material gathered by the late Lemuel Little, Esq. The arrangement of the volume seems to be the one which is most widely useful for those who will make most frequent reference to it. There is one continuous alphabetical list, which includes authors, titles of articles, subjects, names of places, etc., etc. The exceptions to this rule are that poetry, book notices, and texts of Scripture written upon, are arranged under sub-heads, without being introduced into the general list except when the subject is a prominent one. In accordance with the above arrangement, we find under an author's name first,

references to volume and page where can be found intelligence concerning the man, then a list of papers written by him follows in chronological order. These latter are re-indexed by their titles or subject, or both, in their regular alphabetical order.

No one can comprehend the great labor which is embodied in this book who has not attempted similar work himself. The amount of detail, and close, systematic application required, few would care to undertake. It takes years to become familiar with an index like this, and to know its true value. A rapid survey, however, indicates that the work is well done. It would be remarkable if some errors had not crept in. We have as yet, however, discovered none.

This volume will of course be required by all who have complete sets of the Old Series, and is due to them, as the concluding number of Vol. XLIV. It will also be found of great value to any one who wants frequently to make reference to what has been written on any particular subject. Indeed, quite a good history of the Church in this country could be obtained by consulting this Index, as the dates of different events are given against the titles. Thus we can readily ascertain when meetings were first held in a given locality, when a society was formed, and when admitted into an association, when an individual was first licensed to preach, when ordained, when his ministry in connection with a society began, and the dates of other events of interest in his life. Thus the Index becomes in itself a work of ready reference for dates. There are thirty-five pages of titles of Book Notices and Reviews. There may be some question as to the necessity of putting in everything of this nature, great and small, which has appeared in the Magazine, some being very brief notices of periodicals, etc. Perhaps a wise selection of the more prominent ones would have been better, though it is pretty difficult for a man who knows how to make an Index to decide to leave out anything, no matter how trivial. The great amount of literary work which was done in the interest of the New Church by its early receivers, and the influence which this work has had in making clear the doctrines of the Church in its infancy, can be in some degree measured by this Index. The number of titles under the name of Caleb Reed, Sampson Reed, Thomas Worcester, and Theophilus Parsons, fill from one to two pages each; while of those who are still among us, Joseph Pettie and D. H. Howard stand in the van. May a contemplation of

this work stimulate the present generation to emulate their father's careful study of the doctrines of the Church.

REASONS FOR EMBRACING THE DOCTRINES OF THE NEW CHURCH.

By REV. THOMAS A. KING. Philadelphia: Am. N. C. Tract and Publication Society.

WE have found this tract one of deep interest, and we should say of unusual value. Mr. King is an earnest, honest man, of Methodist education, who, having become a New Churchman and pastor of one of our societies in Baltimore, lately delivered as a sermon this account of his former difficulties of faith, and of his reaching the desired haven. Speaking of the commonly-received doctrine of the Lord, he says:—

“Such is the doctrine in what are called the “orthodox” churches with regard to the Divine Being. It is needless for me to say that this doctrine of the Divine Trinity has never given satisfaction to the thinking portion of the Christian Church. It has been a subject of mystery, of doubt, and denial, ever since its formulation. Thinking men and women see that if each of these alleged persons is ‘very and eternal God,’ tri-theism follows, and there is no means of escape from it. The bare mention of this tri-personal trinity is subversive of all rational conceptions of the Divine unity. No matter how much it may be qualified by discriminating divines, it nevertheless stands as the virtual acknowledgment of three Gods. Men may say with their lips that there is one God; but if they hold to the tri-personal trinity, they necessarily have in their minds the idea of three Gods. I reject the doctrine of the tri-personality of the Divine Being because it is unreasonable and anti-scriptural. The human soul intuitively reaches out after one God, and the Bible, in harmony with that longing, presents one God to the soul. ‘Hear, O Israel, the Lord your God is *one* Lord.’ The Word of the Lord most emphatically teaches the personal oneness of God, and when I compared the statements made in the creeds of the ‘old church’ on this subject with the plain and conclusive statements made in the Word upon the same subject, I found that there was an evident conflict between the two; I saw that the Word taught a threefold distinction in the Godhead, but the thought of that distinction being personal destroyed all idea of the absolute oneness of God which I saw to be taught all through the Sacred Scriptures.

From the time my mind began to be exercised upon this subject until I met with the writings of Swedenborg, I was in a state of theological confusion. I felt that the Lord Jesus Christ was in some mysterious way a Divine Being; but how to reconcile His Divinity, the Divinity of the Father, and the Divinity of the Holy Ghost, which Divinities I was taught to regard as personally distinct, ‘each by Himself Lord and God,’ with the great truth taught in the Word that God was one, I knew not. But when in the order of the Lord’s providence I met with Swedenborg’s ‘True

Christian Religion,' a book which contains wisdom well worthy the origin he claims for it, I found that every doubt was removed, every question answered, and a new direction given to my thought. I found in this book the fulfilment of the Lord's promise, 'The time cometh when I will speak to you plainly of the Father.' I found a doctrine of the Divine Trinity that is rational, clear, and above all, thoroughly scriptural."

He then explains this doctrine and gives some expression to his feelings in regard to it: —

"Language is inadequate to express the feeling of delight, the deep thankfulness of soul I felt, when by means of Swedenborg's writings I was enabled to sweep away the fogs of theological error, and behold the shining of a sun that was far more effulgent than the noonday brightness of the natural sun, and by means of its ever-increasing brightness to behold in mental vision the Lord Jesus Christ as 'The Alpha, the Omega, the beginning and the end, the first and the last: who was, who is, and who is to come, the Almighty,' the God whose heart throbbed with infinite, Divine love; the God who had infinite, Divine wisdom to direct His love; the God who had all power in heaven and earth. I am resting now upon this rock, the supreme Divinity of Jesus, and I feel that the gates of hell can never prevail against it."

As would be expected Mr. King dwells at length upon the Atonement, showing the fallacies of the old view and setting forth the true idea. He also touches upon the doctrine of the Sacred Scriptures, and refers to the reverence with which he always regarded them, and adds: "But when I met with the writings of Swedenborg my reverence was intensified."

His closing words have the right ring, and lead us to be thankful that the earnestness of the Methodist is not lost in the New Churchman: —

"I come into the New Church because I believe her doctrines are true; not invented by Swedenborg, but revealed by the Lord Jesus Christ to the world through him. To me they carry the awful weight of Divine authority. I come because I desire to spend and be spent in promulgating the blessed truths that have done so much for me. May I prove a true disciple of the Lord, and by means of the truth lead to the good of life! I think therefore, in view of the reasons given, I am justifiable in leaving the church of my fathers to seek a more congenial home."

SWEDENBORGIANISM: ITS FOUNDER AND ITS ERRORS. By REV. MILTON S. TERRY. New York: Carleton & Lanahan. 40 pp.

THIS neat tract, printed for circulation among the Methodists, was lately recommended by *Zion's Herald*, in response to a request for a statement of the views of the New Church. We

have read Mr. Terry's presentation with interest, and would express our appreciation of the spirit in which it is written, and of the evident desire to pronounce opinion calmly.

The writer begins by alluding to the common mistake that Swedenborg belongs to the Spiritists, and says, with truth:—

“It would be entire misrepresentation to confound the two systems.”

Giving a brief biographical sketch, he reviews the claim of special illumination, and adds:—

“There is nothing to be found in all his writings or history to lead one to suspect in the least his honesty. That he himself was profoundly convinced that he held such intercourse with angels, and received such revelations as he claims, there is no room to doubt. His whole conduct through life was in perfect keeping with this claim. In his diary, a work written for his own eye and use alone, we find for twenty years an almost daily record of his spiritual states and temptations, his interviews and conversations with angels, spirits, and devils. The same constant gravity and earnestness appear everywhere, and there can be found no shadow of evidence to make it even plausible that he ever intended to deceive anyone. He would never engage in controversy.”

But the writer believes that the claim is found wanting when considered in reference to the actually new knowledge conveyed in Swedenborg's works. What is capable of substantiation was already known; what rests simply on the dictum of Swedenborg, whether new or not, does not prove his claim. This is certainly an ingenious way of looking at the matter, and is not an unpleasant one, though wholly misleading. Reference is made to some incidents which indicated uncommon knowledge on Swedenborg's part, and the conclusion is drawn that, in a consciousness of abnormal powers, he was led into a great delusion.

Some account is then given of the Last Judgment, the Science of Correspondences, and the Doctrine of the Lord. In this connection we read:—

“This doctrine, as taught by the New Church, has little that calls for special attention. There is little in it that is really objectionable. . . . They deny a trinity of Persons, but nobly argue for a trinity of Principles.”

Here the critic contends that there is nothing really new, and passes to the subject of Resurrection, “the most novel, and in its construction and the form of its presentation and argument, the most ingenious of all the doctrines of Swedenborg.” He says that our view is the same with that of other men, except that while they think of the temporary, disembodied condition, our

view declares it to be permanent. So that we are made to appear as falling short simply of the idea of final bodily resurrection.

We have in conclusion some use of personal argument in reference to the isolated attitude of New-Church people, and the undesirableness of joining them. It is also asserted that ours is a "system calculated to unsettle, not to build one up, and establish him in the faith of the Gospel."

It will be seen that this is a new and much improved way of hostile criticism, which does not hesitate to acknowledge the good it sees, and does not wish to be unjust. In view of the writer's evident feeling that there is very little good, no great coherency, and much that is foolish, he has used kind care in expressing himself. We must find fault with him however, for passing hasty judgment, for examining with the purpose of condemning rather than in a studious spirit, and for declaring such a matter as the Last Judgment, for instance, to be a mere dictum of Swedenborg, when it is simply part of a thoroughly spiritual interpretation of the Holy Word, substantiated by full reference to its literal sense.

If we were asked to give a statement of Methodism, we should prefer to send our inquirer straight to Wesley; we should not give him a tract written by an unappreciative critic; and if we did seek to quiet him in this way, we should expect to have him say in these free days, "I am not studying into your opinion, but into the system." The few cents which this tract costs would bring a volume from Lippincott & Co., and afford the means of satisfactory study. We do not question the sincerity of the editor of *Zion's Herald* or of Mr. Terry, but we express the opinion that the day for pamphlets of this sort is going by. It is now as unnecessary as it is unwise for one having no sympathy with some systems of religious faith, especially a system which commands the respect and promotes the religious life of thousands in our land, to treat it as a delusion to be dispelled by a pamphlet.

A CIRCLE OF NEW-CHURCH DOCTRINE. London: James Speirs. 1882. pp. 254.

THIS very neat and cheap volume is a compilation of good tracts, which fit together well and make a book likely to be useful to those who wish for a fresh statement of New-Church doctrine on the most important subjects. Rev. Messrs. Giles, Bayley,

Noble, Tafel, Hyde, Presland, Barlow, Ashby, and Fox, and Mr. W. C. Howells, are the authors represented. We are very glad that Mr. Speirs has devised this book, and would express the wish that our publishers on this side may follow his example and give us an annual volume of equal value.

MONTHLY NOTES AND COMMENTS.

The Need of Ministers.

THE plans of spiritual usefulness, which are considered in our meetings large and small, are very apt to lead to the question, "How can we obtain more ministers?" Our earnest laymen find no difficulty in providing for the wide distribution of that literature which opens to men the treasures of the Holy Word, and leads them out of doubt and difficulty to the light in which the Lord and Saviour is seen to be God with us, and his Redemption is understood. For, in the matter of books, money may supply what is needed.

But in regard to ministers, the point is reached where the use of money can go no farther. It may endow theological schools, it may secure the best of teachers for them, it may remove all pecuniary obstacles from the pathways of those desiring to prepare for the ministry, but it cannot produce the students. At this point our earnest people must ask, "What can be done to inspire our young men with a love of this calling?"

We believe the principal obstacle now operating to hold from the ministry those who might labor well in it is worldliness. We use the word in its widest sense. Young men are not kept out of this profession by the mere fear of lack of support, but by other additional considerations of a worldly nature. The very idea of a life devoted to spiritual studies, to the purest friendship removed from all social considerations, to the development of good in a community, is repulsive to the natural man. He looks upon meditation in the quiet study, the bed-side prayer, the oratory confined to sacred themes, as one might look upon monastic vows. He may have within himself the thought that, if he could shine in his profession and become the valued pastor of a wealthy flock, he would undertake the needed effort; but when there rises before him the possibility, yes, the probability, that he must leave his

companions, go to some place where his Church is despised, and there labor with little worldly reward for the sake of a small society, he gives up his half-formed purpose, and turns to a more inviting field. This is not a full view of the case, but it is not a purely imaginary one, as could be testified to if necessary. We believe it is not unfair to say that, in the minds of many of our young men, the prospect of a moderate success in a secular calling is more desirable than the work of saving souls.

We do not overlook the need of having good men in all employments, but we feel that this is often made an excuse for turning from the high calling to which the still, small voice invites. There is indeed, a need of good men everywhere, but what is so much needed on earth as that which a truly New-Church ministry, spiritual, intelligent, and earnest, would perform? Most of our ministers come now from without, and not from our own people, because the zeal with which one is inspired on his first reception of the doctrines carries him past the doubtful place; but that it is not desirable that our ministers should be mainly from outside sources every one of that number well knows. Indeed, they who are of this sort have much to do to eradicate old beliefs, and work at a disadvantage which those born among us do not know.

Nor are we overlooking the fact that they of the ministry should feel called of the Lord to it. But this is not the difficulty. The call is not wanting. The Lord does his part, we may be sure. It is the willingness to follow which is lacking.

It is a grave question; what shall be done to make our young men aspire with eagerness to the high calling of the ministry? Believing as we do that this aspiration can come only of self-consecration, we believe that our ministers in their parishes can do much to aid. Where a society in connection with its other uses, produces students for the ministry, it is a sign of the dwelling therein of the Lord's spirit. The singling out of young men by human discretion to lead them towards the ministry is not so much meant as the creation of a deep interest in the study of the doctrines. To this a minister's example of joyful devotion to the work can contribute much. When a young man comes to find his happiest moments to be those passed in the church and Sunday-School, he is not far from looking with longing upon the ministry.

When our Lord in his work among men found a similar condition, he bade his disciples to pray for more laborers. If in our

Convention, in our local meetings and at home, prayerful consideration were given to this vital subject, good would surely come of it. With the means provided for necessary instruction, with care that a field of work should be ready when the man was, with attention to all measures which would elevate the Christian devotion of our people, we should accomplish something towards a gradually-quickened increase of our ministerial force.

Rev. James P. Stuart.

THE death at Philadelphia, on the 29th day of June, of this well-known minister, removes from the earthly life one who for a long time has held a conspicuous place in our affairs. Mr. Stuart was born in the year 1810, was graduated at Illinois College, and was in early life engaged in the Presbyterian ministry, which he left about 1844, publishing at that time a pamphlet giving in a forcible manner his reasons for the change. He was then in Eastern Ohio, and was soon employed in New-Church work of a missionary character. He was ordained into our ministry July 14, 1847, and in 1856, at the request of the General Society of the New-Church in Ohio, was made an ordaining minister. While in active work in that State, he founded the *New Jerusalem Messenger*, now published in New York. Of a philosophical turn of mind, he was well fitted to accept the position of Professor of Philosophy at Urbana, and was installed into that office in June, 1855. He was also for some time pastor of the Urbana Society.

He remained in charge of the work in Ohio till the removal of the *Messenger* brought him as its editor to New York, in 1862. He was then agent of the Book Concern, and also had the adjacent districts as a missionary field. After retiring from his editorial duties, he journeyed to the South and West, and in 1868 organized a general body in Missouri, and was located for some time in St. Louis. He received a prominent place on the Committee of the Convention to establish its Theological School, but more recently has held an official relation with the one in Philadelphia. For some time his health has been declining, and his removal from this life at the age of seventy-two was not a surprise.

His active participation in the beginnings of several important institutions among us will cause his name to be long remembered, and it will be seen, we think, that his ability as an organizer was exceptional. From an address written in 1856, and sent by the

Convention to the English Conference, we make an extract to show the wisdom of his thought:—

“The work before the New Church in the United States is a great work. The Lord has called us with a high and holy calling, and he requires at our hand, it seems to us, to embody, represent, and institutionize the New Church. Our work is to build up, ennoble, and purify the Church in ourselves; to give it room; to give it utterance; to give it form and order. Those that are ‘escaped of the nations,’ and that come to us, ask us, not so much what the New-Church doctrines talk about, as what they propose as models of life, as modes of worship, and as things to be done. Our work therefore, is not aggression on old forms, but the inauguration of new forms. We are not called on to make war against Babylon, but to build up Jerusalem. We have sometimes mistaken our calling in this respect, and have gone forth with a destructive, instead of a conservative and forgiving spirit; and the result has been bad in proportion to the greatness of the effort. But the Lord has been mindful of us, and has led us into a course more in harmony with his own Divine Providence; and wherever we have gone forth truly in his name, the result has been happy.”

A. S. P. and P. Society.

WE commend to our readers the report of publishing work annexed to this issue. The Society has entered upon a very important work in producing the Latin editions, and the need of supporting and encouraging it in this undertaking is manifest. In supplying libraries much has been done, and the Society is ready to do more as opportunity arises; and, not content with these two great uses, it is proposed to make translations into languages which have not as yet been reached, and a beginning has been made in Icelandic. Then a new and cheaper compendium is to be made, and books are to be supplied to the clergy at a very low rate. What more could be undertaken? In some of this work the Society comes of course, into a generous rivalry with other Societies, but there is room for them all, for the field is the world.

We have received very handsome pamphlet copies of some of the smaller works to be had at a very low price. We are glad of the form of these books. It has seemed to us improper to put the writings, or parts of them, into inferior forms. A slight criticism we must make against an abridgement not indicated on the title page, but this was undoubtedly a mere oversight in the use of stereotype plates.

The Society has some funds, but really needs for its various uses, contributions from our people, who, we trust, will gladly aid it.

Change of Creed.

AFTER full deliberation, acting upon the report of a committee, the First Congregational Church of San Francisco has adopted a new confession of faith, which marks a wide divergence from the old standard. We have not the exact terms before us, but learn from an exchange some facts in regard to the changes made, which are worthy of quotation in this Magazine:—

“The Trinity.”—The old creed affirms the existence of ‘three persons in one God’; but the new creed omits this statement, and says only that ‘God is revealed in the Scriptures as the Father, Son, and Spirit,’ favoring the modern view of threefold manifestation instead of the essentially tri-personal, and as looked upon by many, tri-theistic dogma of the Divine existence.

“Doctrine of Decrees.”—The Calvinistic doctrine of decrees is fully expressed in the old creed, Articles II. and VI., where it is explicitly stated that those who are saved, are saved ‘in accordance with God’s eternal purpose,’ a phrase which is omitted in the new creed; nor is there anything in the latter to indicate that the salvation of men is conditioned on the foregoing determination and ‘mere good pleasure’ of God, rather than upon their willing conformity to his laws and requirements; while Article IV. states expressly that ‘good works and a godly life’ are to be taken as ‘the fruits and evidence of a saving faith.’

“Original Sin and Inherited Depravity.”—These doctrines, which form one of the most essential of the five points of Calvinism, are very explicitly laid down in articles of the old creed, and are entirely omitted in the new, which does not contain anything at all answering to it. The article is as follows: ‘You believe that our first parents were by nature holy; that by their voluntary act they sinned against God; and that, in consequence of their transgression, sin, suffering, and death were introduced into the world and have come upon all their posterity.’

“The Atonement.”—The word ‘atonement’ is not in the new creed; and the commercial view of that doctrine, expressed in the old creed, by which the undeserved sufferings and death of Christ are considered as a set-off for the deserved sufferings and death of sinners, upon the simple condition of their belief in him, is nowhere found in it. But the more modern view of the atonement, as an *at-one-ment*, is clearly denoted in Article III., where we are told that Christ has ‘made reconciliation for all men,’—a most notable change from the old Calvinistic standards, which all represent that Christ suffered and died for the elect, and the elect only.”

Reason for Separateness.

WE read with interest the *Christian Quarterly Review*, published at Columbia, Missouri, for the benefit of the religious body called “The Disciples of Christ,” and composed of those who endeavor to preserve the forms of primitive Christianity. The

present organization is the result of the labors of the Campbells and others, and is sometimes named for them; but a writer in the July issue tersely said that they were not baptized in the name of Campbell. Proceeding to discuss their relation to other religious bodies, the same writer used words which well express the New-Churchman's view of this matter:—

“Let us not cherish an unkind or an unchristian feeling or desire toward a single one of the denominations, or toward a single member of any one of them. While we think we stand, let us take heed lest we fall. While we condemn denominationalism and the spirit of sect, let us beware lest we ourselves manifest that spirit. . . . If our separate existence as a distinct religious people, that is, distinct and separate from the religious bodies of the day, is not required by the word of God, and the present state of the religious world, then it would please me to see that separate existence yielded up this hour.”

The Atonement.

IN the *New Englander*, Rev. J. B. Gregg, of Hartford, Conn., has printed an able and candid article on the atonement, in which the broad view of it, as opposed to the narrow one of expiation, is presented with force. In closing he says:—

“Indications of such a general and comprehensive theory may be discerned all along down the track of the Christian centuries. Some of the greatest and most acute minds have maintained the doctrine that the union between man and God, lost by sin, is restored rather by the whole fact of the incarnation than by any expiatory or self-dedicatory or eucharistic sacrifice offered by the Redeemer.

“This was the theory held by the Platonizing fathers, by that remarkable man Scotus Erigena, in the Middle Ages, by Swedenborg, so many of whose ideas have infiltrated into modern theology, by Schliermacher, and numerous writers of lesser note in the present century. ‘This theory,’ remarks Dr. Hodge, ‘is probably more prevalent now than ever before.’

“In that fact I believe may be recognized the Holy Spirit's guidance of the Church into all truth.”

The Apostles' Creed.

A WRITER in the *Christian Union* concludes a communication upon the proposed new creed of the Congregationalists, with words which sound pleasantly to a New Churchman:—

“Notwithstanding the soundness, the liberality, the scholarly culture, the spirituality, the poetic fervor, and the practical wisdom of the men selected by that assembly of wise men to draw up a creed, can a better one be made than that good old one which has stood the test of the ages, and bears the name of the Apostles' Creed?”

THIRTY-THIRD ANNUAL REPORT
OF THE
AMERICAN SWEDENBORG PRINTING AND
PUBLISHING SOCIETY,

OFFICERS:

1882-3.

PRESIDENT, J. K. SMYTH. *SECRETARY*, REV. J. C. AGER.
TREASURER, MARSTON NILES.
EXECUTIVE COMMITTEE.

J. K. SMYTH,	M. BODINE,
J. C. AGER,	S. S. SEWARD,
MARSTON NILES,	N. HOBART,
C. H. MANN,	JOHN SLY,
	C. G. THOMPSON.

BOARD OF MANAGERS:

1883.

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L. E. WILMARTH,
CHAS. H. MANN,
JOHN C. AGER.

1885.

S. S. SEWARD,
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1884.

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1886.

JOHN SLY,
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1882.

R E P O R T .

FOR many years the American Swedenborg Printing and Publishing Society has quietly devoted itself to the work for which it was organized, making the income it has received as productive of good results as possible, but not furnishing to the Church any detailed report of its methods or operations, or making any appeal for an increase of its resources. But it seems due to the memory of those who have so generously contributed to its support, that the work they have enabled it to do should be more widely known.

The funds of the Society invested in real estate mortgages, bearing from five to eight per cent. interest, amount to \$52,800, to which may be added the balance in bank, \$1,011.10. The stereotype plates owned by the Society have cost about \$12,000. The type, furniture, fixtures, library and other property, about \$3,200.

The income for the year from invested funds has amounted to \$4,123.13. Receipts from sales, \$699.00. Due from Board of Publications for rent and sales, \$166.95. Income from all sources received and due, \$4,969.98.

The expenditures have been for rent, wages and expenses of sale and distribution, \$1,234.78. Expended on English works, \$1,695.33. On Latin, \$2,029.31. On purchase of "Swedenborg Library," \$1,058.10. On Icelandic translation, \$62.20. Total, \$6,079.72. The printed stock on hand is about \$700 in excess of the stock on hand at the beginning of the year; which makes the actual excess of the expenditures over the income, about \$400 for the year.

Of the octavo publications, 988 volumes have been sold, which is nearly double the sales of the previous year. Of the pocket edition, 475 have been sold. To these might be added the gifts to the missionaries of 210 volumes of the former, and 491 of the latter, and 1,623 volumes of the "Swedenborg Library," which have probably nearly all been sold.

From the above statements it may be seen what the present resources of the Society are, and how they have been expended during the past year. A brief statement of the policy and methods of the Society may not be out of place.

The original constitution of the Society declares that "its sole object shall be to encourage a wider circulation of the theological writings of Emanuel Swedenborg." How to make the resources of the Society most effectually accomplish that end, is the constant aim of its Board of Managers. The problem is a complex one, involving intricate business considerations. Some have been of the opinion that these interests could best be subserved by maintaining close relations with the general book trade, and by an alliance with some large publishing house. There would be, under such an arrangement, an apparent saving in rent and salaries, and in the expense of keeping the business of the Society before the book-buying public. But no publishing house can afford to furnish those advantages without some return, and the extension of the sales by such means has been proved by experience to be very small. The Board are convinced, by a most careful and extended investigation of the subject, that such an alliance would not accrue to the advantage of this Society, either in the point of efficiency, or in the point of economy. Located as it is in the midst of the largest facilities and the closest competitions in respect to every branch of book manufacture, the Society is able to secure the lowest possible rates, both in material and labor. And those advantages, with the entire profits on the sales which the Society retains to itself, offset, and much more than offset, the outlay for rent and salary. If any proof of this is required, the facts can be furnished. It is sufficient here to refer to the exceptionally low prices at which the Society is able, without loss, to offer its publications.

Furthermore, the present independent position of the Society leaves it free to shape its methods and prices with sole reference to the object for which it was organized, namely, "to encourage a wider circulation" of Swedenborg's works. It has recently effected an arrangement with the Convention's Board of Publications by which, for a specified payment, that agency attends, under the general direction of the Secretary, to the sale and distribution of the Society's publications. Under this arrangement, the profits on the sales becomes a matter which concerns the Society alone, and leaves it free, in determining its prices, to consider simply and solely what policy will be most effective in extending the circulation of Swedenborg's works. And with the advantages it has in the way of cheap manufacture, it has found itself able to offer its publications, with a moderate profit, at a little more than one-third its former prices, although the former prices were lower than the prevalent prices in the book trade.

This reduction of prices has been but recently made, but its effect

has been at once apparent. The sales for the last month have been nearly six times larger than the average monthly sales of the rest of the year.

An offer has also been made to clergymen of the full set of nineteen volumes for \$7.50, or omitting the "True Christian Religion," "Heaven and Hell" and "Apocalypse Revealed," for \$6.00. Several orders for sets have already been received.

With this adoption of a strictly missionary policy, the Society will continue to use all the resources at its command, to make Swedenborg's works accessible to all who are willing to read them. It began, two years ago, the publication of a cheap edition of the minor works. "The Four Doctrines" has been published in a form to be sold in quantities at ten cents a copy. A new translation of "Heaven and Hell" is now being made, which will be published in a similar form, but with a more legible page, at a price not exceeding fifteen cents a copy, when bought in quantities for distribution. The Society is also about issuing from its octavo plates, some of the minor works in paper covers, which it will be able to sell at very low prices.

The Society has recently decided to make and publish, in a cheap form, a new compendium of Swedenborg's works. An effort will be made to adapt the arrangement and statement of the doctrines to those who are unaccustomed to philosophical methods of thought and expression, but who are prepared to accept the teachings of Swedenborg in their more practical aspects and bearings. The work will be sold at such a price as will make it an acceptable manual for general distribution.

The Society feels that some more general effort should be made than heretofore to secure a translation of Swedenborg's works into modern languages. It has recently secured the translation of the "Doctrine of Charity" into the Icelandic, and the translation will soon be published. It is intended to translate the new compendium into several modern languages as soon as that work is completed, and to make its circulation a point of special and extended missionary effort. This is only the beginning of a missionary work which ought to reach to every quarter of the globe.

The Society has assisted during the past year in the publication of the "Swedenborg Library," by purchasing freely of the volumes as they were ready, and making use of them in its donations. Of these, 2,226 volumes have been purchased, and the publishers have also been authorized to place 200 sets (2,400 volumes) in public libraries at the expense of this Society. Most of those purchased have been given to missionaries.

The donations of the Society for the year have been as follows: Octavo publications, 1,443; "Four Doctrines," 32mo, 491; "Swedenborg Library," 1,623; "Apocalypsis Revelata" (Latin), 86, making

a total of 3,643 volumes, containing about 1,325,000 *pages. Of the octavo volumes 918 have been given to public libraries, 210 to missionaries, 231 volumes have been placed on ocean and coast steamers, and the remainder given chiefly to clergymen. The work of placing its publications in well-established public libraries has been continued, and donations been made during the past year to 59 libraries. A complete list of the libraries supplied up to the first of May will be found appended to this report. It might be useful for those interested in this work to make inquiries at any of these libraries with which they may be acquainted, to learn whether the books have been properly cared for, and what use is made of them.

A more expensive undertaking upon which the Society has entered, is the reprinting of Swedenborg's original editions. Several of these have never been reprinted, and some of the reprints are found to be too imperfect or inaccurate to be of any permanent value. It has been the aim and effort of the Society to do whatever it might do of this work in such a way that it will not need to be repeated unless the plates should be destroyed. It has endeavored both to secure the utmost attainable accuracy, and to adopt such a system in the typography as would make the work as useful and acceptable as possible to the reader. The Society has peculiar advantages for doing the work economically, but with editorial expenses, and the cost of the corrections which it has been necessary to make in the plates after the careful scrutiny to which the work has been subjected, the cost of the plates for each volume has amounted to about \$1,500, for which the Society has received thus far no return worth mentioning. The "Apocalypsis Revelata" has been issued in two volumes, and the stereotyping of the first volume of the "Apocalypsis Explicata" has just been completed. This work will be issued in six volumes. The Society feels that this reissue of Swedenborg's works, in the language in which they were written, is a labor of fundamental and far-reaching importance, but it does not feel able to bear the burden alone. There are better facilities for doing the work now than there are likely to be for many years to come; but if the Church is not ready to sustain it, it must be dropped. Perhaps the most practicable way to sustain the work would be to procure subscriptions for five or six hundred sets, which, if not wanted by the subscribers, could be placed in the leading public and college libraries.

To sustain and extend this and the other branches of its work, the Society appeals to all who are interested in the dissemination of the writings of the Church. Its invested funds are now yielding a large interest, but that interest will be very materially reduced by the re-investments which will soon be required. If other resources are not provided, the work must be curtailed. The expenditures for the past year, it will be noticed, have been \$400 in excess of the income, a little more than this having been left over from last year. The So-

ciety feels confident that its administration and methods are such as to secure, at every point, the strictest economy, and to ensure for every dollar that is expended the amplest possible results.

To sum up, what the Society desires to do and will do to the extent of its resources, is (1) to place Swedenborg's works in every permanent public library in this country and abroad where they will be received, (2) to supply to missionaries all of Swedenborg's works they are able to sell, and to make the prices such as to place them within the reach of all who really want them; (3) to translate the works into foreign languages and secure their circulation, (4) to offer the works to clergymen at such a price as will ensure their coming into the hands of all who will read them, (5) to put into the hands of our own clergy and of all students of Swedenborg, the works in the language in which they were written, as the very foundation stones on which all useful Church work must rest. All contributions, however small, for the support of this work, and all information which will promote it, will be gladly received.

LIBRARIES SUPPLIED TO MAY 1ST, 1882.

This list, though not complete, is so nearly so as it could be made without undue expenditure of time and labor.

ALABAMA.

	No. of Vols.
State Normal School, Florence,	19
Howard College, Marion,	19
Franklin Society Library, Mobile,	19
Young Men's Christian Association, Montgomery,	20
Talladega College, Talladega,	19
University of Alabama, Tuscaloosa,	19

ARKANSAS.

Cane Hill College, Boonsboro,	20
Arkansas Industrial University, Fayetteville,	19
Public Library Association, Fort Smith,	19
Arkansas State Library, Little Rock,	19
St. John's College, Little Rock,	19
Mercantile Library, Little Rock,	20

CALIFORNIA.

Eigenbrodt Library, Alvarado,	20
Missionary College of St. Augustine, Benicia,	19
Public Library, Knight's Ferry,	20
Odd Fellows' Library, Marysville,	19
Odd Fellows' Library, Nevada City,	20
Oakland Library Association, Oakland,	19
Pacific Theological Seminary, Oakland,	20
University of California, Oakland,	20

New Church Reading Circle, Oakland,	20
Public Library, Petaluma,	19
Neptune Library, Placerville,	20
California State Library, Sacramento,	19
Library Association, Sacramento,	20
Free Library, Sacramento,	1
Odd Fellows' Library, Sacramento,	19
Swedenborg Library, San Diego,	20
Free Library, San Francisco,	20
Mechanics' Institute, San Francisco,	17
Mercantile Library, San Francisco,	3
Odd Fellows' Library, San Francisco,	19
Theological Seminary, San Francisco,	19
State Normal School, San Jose,	20
State Prison, San Quentin,	20
Odd Fellows' Library, Santa Barbara,	20
Santa Clara College, Santa Clara,	19
University of the Pacific, Santa Clara,	19
Santa Cruz Library, Santa Cruz,	20
Free Library, San Rafael,	20
Library Association, Santa Rosa,	20
Vallejo Library, Vallejo,	20

COLORADO.

El Paso County Library, Colorado Springs,	18
New Church Library, Denver,	20
University of Denver, Denver,	20
Territorial Library, Denver,	19
Jarvis Hall Library, Golden City,	19
Library Association, Greeley,	19
New Church Library, Livermore,	20
Longmont Library, Longmont,	20

CONNECTICUT.

Young Men's Christian Association, Ansonia,	4
Babcock Library, Ashford,	19
Danbury Library, Danbury,	19
New Church Library, Hartford,	20
Connecticut Historical Library, Hartford,	19
Trinity College, Hartford,	10
Watkinson Library of Reference, Hartford,	16
Library Association, Hartford,	7
Theological Seminary, Hartford,	1
New Church Library, Ledyard (Whipple Hill),	20
Berkeley Divinity School, Middletown,	19
Russell Library, Middletown,	20

No. of Vols.

Wesleyan University, Middletown,	9
New Church Library, Mystic,	20
Yale College, New Haven,	1
Young Men's Institute, New Haven,	19
New Church Library, New London,	20
Otis Library, Norwich,	19
Acton Library, Saybrook,	19
New Church Library, Stratford,	20
Book Club, Stratford,	20
Silas Bronson Library, Waterbury,	15
Willimantic Library, Willimantic,	19
Library Association, Wolcottville,	20

DELAWARE.

State Library, Dover,	19
Lincoln Library, Lincoln,	7
Milton Library, Milton,	20
Library Company, New Castle,	19
Delaware College, Newawk,	19
Library Association, Smyrna,	19
Wilmington Institute, Wilmington,	19

DISTRICT OF COLUMBIA.

Columbian University, Washington,	19
Department of Agriculture, Washington,	19
Department of State, Washington,	19
Department of the Interior, Washington,	19
I. O. O. F. Library Association of East Washington, Washington,	19
Library of Congress, Washington,	18
Patent Office, Washington,	19
Treasury Department, Washington,	19
United States Naval Observatory, Washington,	19
War Department, Washington,	19
Teachers' Library (colored), Washington,	20

GEORGIA.

University of Georgia, Athens,	19
Albany Library, Albany,	18
Atlanta University, Atlanta,	19
Abyssinian Library, Atlanta,	20
McPherson Library, Atlanta,	19
Liberal and Scientific Association, Atlanta,	20
State Library, Atlanta,	19
Young Men's Library, Atlanta,	21
Young Men's Library, Carrollton,	7
Institution for Deaf and Dumb, Cave Spring,	20
Young Men's Catholic Union, Columbus,	20

J. G. Gibson (for lending), Eatonton,	8
D. E. B. Literary Society, Ga. Bapt. Sem'y, Gainesville,	20
Public Library, Macon,	19
Ciceronian Society, Macon,	19
College Temple, Newman,	20
Emory College, Oxford,	19
Phi Gamma Society, Oxford,	20
Young Men's Library, Rome,	20
Georgia Historical Society, Savannah,	20
Odd Fellows' Library, Savannah,	18
Georgia Swedenborg Library, Savannah,	18
Young Men's Library Association, West Point,	19

ILLINOIS.

Amboy Library, Amboy,	20
Abingdon College, Abingdon,	19
Hedding College, Abingdon,	19
Library Association, Aurora,	20
Batavia Free Library, Batavia,	19
Saengerbund Library, Belleville,	20
Library Society, Belvidere,	20
Wesleyan University, Bloomington,	19
Library Association, Bloomington,	16
St. Viator's College, Bourbonnais Grove,	19
Library Association, Bushnell,	20
Public Library, Cairo,	19
Southern Illinois Normal University, Carbondale,	19
Blackburn University, Carlinville,	19
Public Library, Centralia,	20
Illinois Industrial University, Champaign,	20
Charlestown Library, Charlestown,	7
Baptist Union Theological Seminary, Chicago,	18
Illinois School of Trade, Chicago,	19
Chicago Theological Seminary, Chicago,	20
Chicago University, Chicago,	19
Union Swedenborgian Library, Chicago,	20
N. S. New Church Library, Chicago,	29
Presbyterian Theological Seminary of the Northwest, Chicago,	19
Public Library, Chicago,	18
St. Ignatius College, Chicago,	9
Young Men's Christian Association, Chicago,	19
Clay City Library, Clay City,	11
Library Association, Cobden,	20
Hose Company, Dixon,	20
Englewood Library, Englewood,	20

	No. of Vols
Eureka College, Eureka,	19
Free Public Library, Elgin,	19
Ladies' Library, El Paso,	20
Free Public Library, Evanston,	20
Garrett Biblical Institute, Evanston,	20
Northwestern University, Evanston,	4
Soldiers' College, Fulton,	20
Free Public Library, Galesburg,	14
Lombard University, Galesburg,	20
Galva Library, Galva,	15
New Church Library, Henry,	6
Illinois Agricultural College, Irvington,	20
Illinois College, Jacksonville,	13
Reading Room and Library, Jacksonville,	20
Public Library, Joliet,	20
Swedish Lutheran Mission Institute, Knoxville,	19
McKendree College, Lebanon,	20
Lincoln University, Lincoln,	19
Public Library, Lincoln,	19
Loda Library, Loda,	20
Mendota Library Association, Mendota,	20
Wartburg Seminary, Mendota,	20
Public Library, Moline,	20
Monmouth College, Monmouth,	19
Warren County Library and Reading Room, Monmouth,	19
Literary and Scientific Association, Morison,	20
Mt. Carroll Seminary, Mt. Carroll,	20
Mt. Vernon Library, Mt. Vernon,	7
Public Library, Olney,	19
Public Library, Oregon,	20
High School Library, Peoria,	19
Public Library, Peoria.	20
Peoria Library, Peoria,	19
Public Library, Pittsfield,	20
Book Club Library, Princeton,	20
Princeton High School, Princeton,	19
Quincy Library, Quincy,	19
Public Library, Rockford,	20
Augustana College, Rock Island,	19
Public Library, Rock Island,	20
Library Association, Sandoval,	1
Library Association, Springfield,	19
State Library, Springfield,	20
Library and Free Reading Room, Sterling,	20
Schurtleff College (Theological Department), Upper Alton,	17

Free Library, Urbana,	20
Young Men's Library, Waukegan,	7

INDIANA.

Indiana University, Bloomington,	11
Public Library, Evansville,	19
Concordia College, Fort Wayne,	19
Franklin College, Franklin,	16
Indiana Asbury University, Greencastle,	19
College Circulating Library, Greencastle,	9
Greek Library, Greencastle,	19
Whitcomb Library, Greencastle,	19
Hanover College, Hanover,	19
Hartsville University, Hartsville,	19
Public Library, Indianapolis,	9
New Church Society, Indianapolis,	19
State Library, Indianapolis,	5
Northwestern Christian University, Irvington,	19
Soldiers' Orphan Home, Knightstown,	1
New Church Library, Kokomo,	20
Purdue University, La Fayette,	19
Library Association, La Porte,	19
Library Association, Madison,	5
Union Christian College, Merom,	19
Public Library, Muncie,	19
Fayette Township Library, New Goshen,	11
Library of Noter Dame, Noter Dame,	19
Earlham College, Richmond,	19
Morrison Library, Richmond,	19
St. Meinrad's College, St. Meinrad,	19
Young Men's Christian Association, Terre Haute,	20
Harrison Township Library, Terre Haute,	11
Vincennes Library, Vincennes,	19

IOWA.

State Agricultural College, Ames,	19
Monday Club Library, Algona,	20
Public Library, Burlington,	19
Library Association, Cedar Falls,	19
Enos Free Library, Cedar Rapids,	20
Public Library, Council Bluffs,	20
Library Association, Davenport,	19
Norwegian Lutheran College, Decorah,	16
State Library, Des Moines,	19
University of Des Moines, Des Moines,	19
German Presbyterian Theological School, Dubuque,	19

Jefferson County Library Association, Fairfield,	17
Upper Iowa University, Fayette,	19
Library Association, Fort Dodge,	20
Iowa College, Grinnell,	19
Humboldt College, Humboldt,	19
Iowa Library, Humboldt,	19
Simpson's Centenary College, Indianola,	19
Town State University, Iowa City,	19
State Historical Society, Iowa City,	19
Library Association, Keokuk,	19
Rev. Stephen Wood, Lost Nation,	19
Young Men's Association, Lyons,	19
Iowa Wesleyan University, Mt. Pleasant,	19
Cornell College, Mt. Vernon,	19
Florence Library, Norway,	20
Oskaloosa College, Oskaloosa,	19
Penn College, Oskaloosa,	19
Library Association, Waterloo,	19
Western College, Western College,	19

KANSAS.

Baker University, Baldwin City,	19
Library Association, Baldwin City,	19
State Normal School, Emporia,	19
Post Library, Fort Leavenworth,	19
City Library, Lawrence,	19
State University, Lawrence,	19
Normal School, Leavenworth,	19
Library Association, Olathe,	19
City Library, Osage City,	20
Peabody Library, Peabody,	19
Public Library, Parsons,	20
Theological Seminary of Diocese of Kansas, Topeka,	19
Kansas State Library, Topeka,	18
Washburn College, Topeka,	19
Wichita Library, Wichita,	20
Public Library, Winfield,	20

KENTUCKY.

St. Joseph College, Bardstown,	19
Berea College, Berea,	19
Franklin Library, Covington,	19
Centre College, Danville,	19
Danville Theological Seminary, Danville,	19
Eminence College, Eminence,	19
Kentucky State Library, Frankfort,	19

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Georgetown College, Georgetown,	17
Daughter's College, Harrodsburg,	18
Library Association, Harrodsburg,	6
Kentucky University, Lexington	19
Lexington Library Association, Lexington,	19
Library Association, Louisville,	16
Young Men's Christian Association, Louisville,	19
Maysville and Masons county Library, Maysville	20
Odd Fellows' Library, Newport,	19
Central University, Richmond,	19
Bethel College, Russelville,	19
LOUISIANA.	
Louisiana State University, Baton Rouge,	19
Centenary College of Louisiana, Jackson,	19
MAINE.	
Maine State Library, Augusta,	15
National Soldiers' Home, Augusta,	19
Bar-Mills Library, Bar-Mills,	11
Boothbay Library, Boothbay,	20
St. Croix Library, Calais,	19
Webster Association Library, Fryeburg,	19
Public Library, Gardiner,	19
Social Library, Hallowell,	20
Mercantile Library, Portland,	20
New Church Union, Portland,	20
Portland Institute, Portland,	20
Public Library, Portland,	19
MARYLAND.	
United States Naval Academy, Annapolis,	15
Maryland Institute, Baltimore,	11
Mercantile Library, Baltimore,	19
Odd Fellows' Library, Baltimore,	19
Peabody Institute Library, Baltimore,	19
Burkittsville Female Seminary, Burkittsville,	19
Washington College, Chestertown,	19
Mercer Literary Society (Md. Agricultural College), College Station,	19
College of St. James, Hagerstown,	19
Thursday Club Library, Hagerstown,	20
Catoctin Lodge, Middletown,	19
Rising Sun Library, Rising Sun,	10
Western Maryland College, Westminster,	19
Irving Library, Westminster,	12

MASSACHUSETTS.

Public Library, Amesbury,	12
Auburn Public Library, Auburn,	20
Amhurst College, Amherst,	1
Public Library, Amherst,	19
Andover Theological Seminary, Andover,	1
Town Library, Ashland,	19
Association Library, Athol,	19
Town Library, Ayer,	20
Public Library, Beverly,	19
Blackinton Library, Blackinton,	20
Thayer Public Library, Braintree,	20
New Church Library, Brookline,	32
Boston Athenæum, Boston,	3
Boston Library Society, Boston,	7
Boston University, Boston,	19
Boston University School of Theology, Boston,	19
Congregational Library, Boston,	19
Massachusetts Historical Society, Boston,	19
Mechanic Apprentices' Library, Boston,	16
New England Historic Genealogical Society, Boston,	19
Public Library, Boston,	120
Social Law Library, Boston,	19
State Library, Boston,	19
State Prison Library, Boston,	19
South End Library, Boston,	10
Public Library, Brockton,	8
Town Library, Burlington,	20
Dana Library, Cambridge,	19
Episcopal Theological School, Cambridge,	19
Harvard College, Cambridge,	1
Divinity School, Cambridge,	5
Public Library, Chelsea,	20
Town Library, Chicopee,	20
Bigelow Free Public Library, Clinton,	20
Tufts College, College Hill,	18
Public Library, Concord,	1
Bryant Library, Cummington,	19
Peabody Library, Danvers,	19
Public Library Association, East Hampton,	20
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Public Library, Fall River,	7
Town Library, Framingham,	11
Peabody Library, Georgetown,	20
Lyceum Library, Gloucester,	19

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Public Library, Harvard,	8
Hardwick Library, Hardwick,	20
Public Library, Haverhill,	19
Public Library, Hingham,	20
Public Library, Holyoke,	18
Young Men's Christian Association, Hopkinton,	20
The Cone Library, Housatonic,	20
Public Library, Hubbardston,	12
Town Library, Lancaster,	14
Free Public Library, Lawrence,	8
Library Association, Lee,	20
City Library, Lowell,	16
Middlesex Mechanics' Association, Lowell,	18
Free Public Library, Lynn,	14
Public Library, Malden,	20
Manchester Public Library, Manchester,	20
Biblical Institute, Maplewood,	7
Abbott Public Library, Marblehead,	18
Marion Library, Marion,	20
Public Library, Marlboro,	20
Public Library, Medfield,	20
Public Library, Medford,	6
Public Library, Melrose,	1
Taft Public Library, Mendon,	20
Town Library, Milford,	19
Public Library, Montague,	20
Morse Institute, Natick,	20
Public Library, Newburyport,	4
Newton Theological Institute, Newton Centre,	6
Public Library, Northampton,	16
North Andover Library, North Andover,	19
Public Library, Union Improvement District, North Attleboro',	19
Free Library, Northboro',	20
Appleton Library, North Brookfield,	20
Ames Free Library, North Easton,	20
First Parish Library, Northfield,	20
Social Library, Northfield,	19
Flint Library, North Reading,	20
Free Public Library, Norwood,	20
Free Public Library, Oxford,	20
Eben Dale Sutton Reference Library, Peabody,	20
Free Library, Pembroke,	20
Pepperell Library, Pepperell,	19
Berkshire Athenæum, Pittsfield,	19

Public Library, Quincy,	18
Library Association, Rockland,	20
Charitable Mechanic Association, Salem	20
Essex Institute, Salem,	19
Salem Athenæum, Salem,	19
Arms Library, Shelbourne Falls,	20
Public Library, Southbridge,	2
Improvement Association Library, Southbridge,	1
Goodnow Library, South Sudbury,	19
Public Library, Spencer,	20
Public Library, Stoneham,	7
Public Library, Stoughton,	19
Sutton Free Library, Sutton,	20
Town Library, Swampscott,	17
Public Library, Townsend,	20
Free Library, Uxbridge,	20
Public Library, Waltham,	19
Young Men's Association, Ware,	20
Public Library, Warwick,	20
Free Public Library, Watertown,	2
Free Public Library, Wayland,	13
Public Library, West Brookfield,	20
Public Library, West Bridgewater,	20
Town Library Westford,	19
Town Library, Weston,	20
Williams College, Williamstown,	2
Philotechnian Society, Williamstown,	19
Town Library, Winchester,	20
Town Library, Woburn,	16
American Antiquarian Society, Worcester,	19
Free Public Library, Worcester,	1

MICHIGAN.

Adrian College, Adrian,	19
Theological Association, Adrian,	19
Public School Library, Adrian,	19
Albion College, Albion,	19
Township Library, Allegan	20
University of Michigan, Ann Arbor,	19
Ladies' Literary Association, Augusta,	6
Ladies' Library Association, Battle Creek,	19
Library Association, Benton Harbor,	20
Public Library, Bay City,	19
Township Library, Calumet,	19
Michigan Library Association, Coldwater,	19

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New Church Library, Detroit,	20
Young Men's Christian Association, Detroit,	17
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Township Library, Dundee,	19
Public Library, East Saginaw,	19
Public Library, Eaton Rapids,	19
Dr. A. L. Austin, Fowlerville,	15
Public School Library, Grand Rapids,	20
Young Men's Christian Association, Grand Rapids,	19
Township Library, Glen Arbor,	19
Hillsdale College, Hillsdale,	19
Houghton County Historical Society, Houghton,	19
New Church Library, Jackson,	20
Young Men's Association, Jackson,	18
Ladies' Library Association, Jonesville,	19
Kalamazoo College, Kalamazoo,	12
Female College, Lansing,	19
Library and Literary Association, Lansing,	19
State Agricultural College, Lansing,	19
State Library, Lansing,	19
District Library, Manchester,	19
Henry C. Hulett, Marshall	9
City Library, Monroe,	19
City Library, Niles,	20
Leelanau Township Library, Northport,	19
Public Library, Otisville (New Boston),	19
Oxford Literary Association, Oxford,	19
Mrs. S. Bitely, Paw Paw,	8
Perry Library, Perry,	7
Ladies' Library Association, Port Huron,	22
Public School Library, Saginaw,	19
Library Association, Stillwater,	20
Woman's Christian Temperance Union, St. Johns,	4
Township Library, Union City,	20
Township Library, Volinia,	20
Public School Library, Wenona,	19
New Church Library, Ypsilanti,	20
Public Library, Ypsilanti,	19
State Normal School, Ypsilanti,	19

MINNESOTA.

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Dover Centre Library, Dover Centre,	19
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Minneapolis Athenæum, Minneapolis,	19
University of Minnesota, Minneapolis,	19
Carleton College, Northfield,	19
Literary Association, Owatonna,	19
St. John's Theological Seminary, St. Joseph,	19
Hamline University, St. Paul,	20
Minnesota Historical Society, St. Paul,	19
Minnesota State Library, St. Paul	19
St. Paul Library, St. Paul,	19
Library Association, White Bear Lake,	20
First State Normal School, Winona,	19

MISSISSIPPI.

University of Columbus, Columbus,	19
Mississippi State Library, Jackson,	19
University of Mississippi, Oxford,	19

MISSOURI.

Public Library, Brookfield,	20
Christian University, Canton,	19
Public Library, Carthage,	20
Southeast Missouri Normal School, Cape Girardeau,	19
University of Missouri, Columbia,	18
Westminster College, Fulton,	19
Lewis College, Glasgow,	19
Library Association, Independence,	19
Library Association, Ironton,	10
Public School Library, Kansas City,	19
North Missouri State Normal School, Kirksville,	19
William Jewell College, Liberty,	5
Free Library, Neosho,	19
St. Paul's College, Palmyra,	19
Missouri School of Mines and Metallurgy, Rolla,	19
Free Library, Rushville,	17
Female College, St. Joseph,	20
Public School Library, St. Joseph,	19
German Evangelical Lutheran Concordia College, St. Louis,	91
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St. Louis Mercantile Library, St. Louis,	19
Washington University, St. Louis,	19
Drury College, Springfield,	19
South Missouri State Normal School, Warrensburg,	19

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Red Ribbon Library, Fairburg,	20
Public Library, Fairfield,	20

Public Library, Hastings,	20
Nebraska State Library, Lincoln,	19
Public Library Association, Lincoln,	20
University of Nebraska, Lincoln,	19
Nebraska College, Nebraska City,	1
Omaha Library, Omaha,	1
Ladies' Library, Riverton,	

NEVADA.

Ladies' Union Library, Carson,	2
State Library, Carson City,	2

NEW HAMPSHIRE.

New Hampshire Historical Society, Concord,	2
State Library, Concord,	1
Public Library, Concord,	1
Town Library, Exeter,	2
Smith Library, Franklin,	2
Manufacturers' and Village Library, Great Falls,	2
Dartmouth College, Hanover,	
City Library, Manchester,	1

NEW JERSEY.

German Theological School, Bloomfield,	1
United Liberal Christian Association, Elizabeth,	
Franklin Lyceum, Hoboken,	
Bergen Library, Jersey City,	
Drew Theological Seminary, Madison,	2
Morristown Library and Lyceum, Morristown,	1
Church of Immanuel, Newark,	
Library Association, Newark,	
New Church Society, Newark,	
New Jersey Historical Society, Newark,	
Young Men's Christian Association, New Brunswick,	
Dennis Library, Newton,	
Library Association, Orange,	
New Church Library, Orange,	
College of New Jersey, Princeton,	
Theological Seminary of Presbyterian Church, Princeton,	
New Church Library, Vineland,	
Library Association, Vineland,	
Public Library, Westfield,	
Pilesgrove Library Association, Woodstown,	

NEW YORK.

State Library, Albany,	
Young Men's Association, Albany,	
Young Men's Christian Association, Albany,	

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Alfred University, Alfred,	16
St. Stephen's College, Annandale,	19
Seymour Library Association, Auburn,	20
Auburn Prison, Auburn,	7
Auburn Theological Seminary, Auburn,	12
Literary Association, Batavia,	19
Library Association, Binghamton,	19
Barbara Fritchie Post, G. A. R., Brooklyn,	9
Brooklyn Collegiate and Polytechnic Institute, Brooklyn,	19
Free Reading Room and Library of Church of Pilgrims, Brooklyn,	5
Kings county Penitentiary, Brooklyn,	4
Long Island Historical Society, Brooklyn,	19
Mercantile Library, Brooklyn,	19
New Church Free Reading Room, Brooklyn,	71
S. Bushwick Reformed Church Library, Brooklyn,	12
St. John's College, Brooklyn,	19
Union for Christian Work, Brooklyn,	19
Young Men's Christian Association, Brooklyn,	20
Youth's Free Library, Brooklyn,	19
Buffalo Historical Society, Buffalo,	19
German Young Men's Association, Buffalo,	19
Grosvenor Library, Buffalo,	19
Mechanic's Library, Buffalo,	19
Young Men's Association, Buffalo,	1
Herring Library, Canton,	19
Hamilton College, Clinton,	19
Corning Library, Corning,	19
Cornwall Circulating Library Association, Cornwall,	19
State Normal and Training School, Cortland,	19
Livingston Circulating Library, Dansville,	19
Delhi Free Reading Room, Delhi,	17
Public Library, Dunkirk,	19
Elmira Farmers' Club, Elmira,	19
Water Cure, Elmira,	19
Library Association, Flushing,	20
St. John's College, Fordham,	19
Fort Edward Collegiate Institute, Fort Edward,	19
Library Association, Fredonia,	19
State Normal and Training School, Fredonia,	19
Wadsworth Library, Genesee,	19
Delancey Divinity School, Geneva,	19
Hobart College, Geneva,	19
Hamilton Theological Seminary, Hamilton,	11
Hartwick Seminary, Hartwick Seminary P. O.	19
Hornell Library, Hornellsville,	18

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Library of Young Peoples' Union, Hudson,	6
Public Library, Huntington,	20
Free Library of the Liberal Christian Society, Ilion,	19
Cornell Library, Ithaca,	19
Cornell University, Ithaca,	19
Third street Circulating Library, Jamestown,	1
Powers' Library, Moravia,	20
Free Library, Newburgh,	18
Newburgh Theological Seminary, Newburgh,	18
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Apprentices' Library, New York,	7
Astor Library, New York,	20
City Library, New York,	19
Columbia College, New York,	11
Cooper Union, New York,	16
Free Circulating Library, New York,	7
German Young Men's Christian Association, New York,	2
Harlem Library, New York,	19
Harlem Odd Fellows' Library, New York,	19
Harlem Young Men's Heb. Association, New York,	1
Manhattan Club, New York,	10
Manhattan College, New York,	19
Mercantile Library Association, New York,	5
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Union Theological Seminary, New York,	19
University of City of New York, New York,	14
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Woman's Library, New York,	19
Young Men's Christian Association, New York,	19
Young Men's Universalist Association, New York,	19
Movement Cure, New York,	19
Seminary of Our Lady of Angels, Niagara Falls,	19
City Library, Oswego,	19
State Normal and Training School, Potsdam,	19
Academy of Natural Science, Poughkeepsie,	20
Public Library, Poughkeepsie,	19
Vassar College, Poughkeepsie,	19
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Athenæum and Mechanics' Association, Rochester,	5
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S. L. Wells, Sangerfield,	17

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Philomathean Society, Schenectady,	19
Dr. Wm. Woodcock, Sing Sing,	19
Association Library, Springville,	19
Shakers' Library, Shakers, Albany county,	19
Skaneateles Library, Skaneateles,	20
Georgie Library, Starkey,	19
Central Library, Syracuse,	19
Syracuse University, Syracuse,	19
Young Men's Association, Troy,	9
School District Library, Utica,	19
Reading Room Young Men's Christian Association, West Albany,	1
United States Military Academy, West Point,	19

NORTH CAROLINA.

University of North Carolina, Chapel Hill,	19
Davidson College, Davidson College,	19
Rutherford College, Happy Home P. O.,	19
North Carolina College, Mt. Pleasant,	19
James Dike, Greensboro,	17
Oak Ridge Institute, Oak Ridge,	20
Theological Department, Trinity,	19
Trinity College Senior Class and Theological Library, Trinity,	19

OHIO.

Ohio Association, Board of Missions,	20
Buchtel College, Akron,	19
Ohio University, Athens,	2
Brown Library Association, Bellefontaine,	19
Baldwin University, Berea,	19
German Wallace College, Berea,	19
McCorkle College, Bloomfield,	19
Theological Seminary of St. Charles Borromeo, Carthagena,	19
Public Library, Chillicothe,	20
Hebrew Union College, Cincinnati,	20
Lane Theological Seminary, Cincinnati,	19
Mendenhall's Circulation Library, Cincinnati,	19
Mt. St. Mary's Seminary of the West, Cincinnati,	18
New Church Library, Cincinnati,	35
St. Xavier College, Cincinnati,	19
Young Men's Mercantile Library, Cincinnati,	2
Public Library, Circleville,	19
Ohio State and Union Law College, Cleveland,	19
Public Library, Cleveland,	19
New Church Library, Cleveland,	19
Farmers' College Philomathean Society, College Hill,	19

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Ohio State Library, Columbus,	3
Public Library, Columbus,	20
Union Biblical Seminary, Dayton,	19
Alexandrian Library, Danford,	6
Library Association, Defiance,	9
Ohio Wesleyan Female College, Delaware,	19
Sturges Library Ohio Wesleyan University, Delaware,	19
New Church Library, Duncan's Falls,	20
New Church Library, East Rockport,	20
Elyria Library, Elyria,	19
Birchard Library, Freemont,	19
Denison University, Granville,	18
New Church Society, Greenford,	19
Public Library, Hillsboro,	20
Hiram, College, Hiram,	19
Western Reserve College, Hudson,	19
Mansfield Lyceum, Mansfield,	18
New Church Library, Middleport,	19
Mt. Union College, Mt. Union,	19
Pioneer Library, Newark Licking County,	20
Oberlin College, Oberlin,	19
Union Library Association, Oberlin,	19
Moral and Religious Library, Salem,	19
Public Library, Springfield,	20
Wittenberg College, Springfield,	3
Excelsior Society, Springfield,	19
Philosophian Society, Springfield,	19
I. O. O. F. Library, Steubenville,	20
Heidelberg Theological Seminary, Tiffin,	19
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Otterbein University, Westerville,	19
Geneva College, West Geneva,	2
Willoughby College, Willoughby,	19
Wilmington College, Wilmington,	19
Library Association, Woodstock,	10
University of Wooster, Wooster,	19
New Church Library, Wyoming,	19
Theological Seminary, Near Xenia,	18
Antioch College, Yellow Springs,	2
Athenæum, Zanesville,	19

OREGON.

Pacific University, Forest Grove,	19
Christian College, Monmouth,	19
State Library, Salem,	19

PENNSYLVANIA.

Library Association, Alleghany,	19
Western Theological Seminary (Presbyterian), Alleghany,	18
Academy of Natural Science, Allentown,	19
Euterpean Society, Allentown,	19
Sophronian Society, Allentown.	19
New Church Library, Allentown,	20
Earnest F. Blake, Bethlehem,	10
Pioneer Library Association, Byer's Station,	19
Young Men's Library Association, Carbondale,	20
Library Company, Doylestown,	20
Lafayette College, Easton,	19
Library Association, Easton,	20
Northwestern State Normal School, Edinboro',	20
City Library Young Men's Christian Association, Erie,	16
Philomathean Society (Pennsylvania College), Gettysburg,	20
Phrenakosmian Society (Pennsylvania College), Gettysburg,	20
Theological Seminary (Lutheran), Gettysburg,	19
Cassel's Library, Harleysville,	17
State Library, Harrisburgh,	19
Union Library, Hatboro,	20
School Library, Honesdale,	20
Cambria Library Association, Johnstown,	19
Kennet Square Library, Kennet Square,	20
Kennet Square Reading Room, Kennet Square,	20
Bennett Library of Wyoming Seminary, Kingston,	19
Keystone State Normal School, Kutztown,	19
Keystone State Normal School Reform Library, Kutztown,	19
Keystone State Normal School Keystone Library, Kutztown,	19
Mechanics' Library, Lancaster,	18
Theological Seminary (Reformed), Lancaster,	20
Young Men's Christian Association, Lancaster,	20
Franklin and Marshall College, Lancaster,	19
University at Lewisburg, Lewisburg,	20
Library Company, Lock Haven,	20
Philadelphia Theological Seminary of St. Charles Borromeo,	
Lower Merriion,	20
State Normal School, Mansfield,	20
A. O. of United Workmen, Martinsburg,	16
First Baptist Church Library, McKeesport,	19

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Meadville Theological School, Meadville,	19
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Mercersburg's College, Mercersburg,	19
Marshall Literary Society, Mercersburg,	19
Washington Irving Society, Mercersburg,	19
Theological Seminary and Society of Research, Mercersville,	19
Pennsylvania Training School, Media,	10
Millersville Normal School, Millersville,	19
Young Men's Christian Association, Millersville,	19
Palatine College, Meyerstown,	20
Mt. Union Circulating Library, Mount Union,	3
Young Men's Library Association, New Brighton,	20
New Castle College, New Castle,	19
Westminster College, New Wilmington,	20
Library Company, Norristown,	19
Oakland Female Institute, Norristown,	19
Tremont Seminary, Norristown,	19
Library Association, Oil City,	20
Academy of Fine Arts, Philadelphia,	19
Academy of Natural Sciences, Philadelphia,	19
American Philosophical Society, Philadelphia,	20
Athenæum of Philadelphia, Philadelphia,	20
Baptist Historical Society, Philadelphia,	19
Brotherhead Library, Philadelphia	19
Frankford New Church Society, Philadelphia,	19
Franklin Institute, Philadelphia,	20
Girard College, Philadelphia,	19
Keystone Library Association, Philadelphia,	19
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Library Company of Philadelphia, Philadelphia,	1
Mercantile Library, Philadelphia,	12
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New Church Theological Seminary, Philadelphia,	51
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Normal Academy, Pine Grove,	4
German Library Association, Pittsburg,	3

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German Turn Verien, Pittsburg,	19
Iron City Library, Pittsburg,	10
New Church Mission Library, Pittsburgh,	20
St. Michael's Theological Seminary, Pittsburgh,	19
Western University of Pennsylvania, Pittsburg,	19
Young Men's Mercantile Library, Pittsburg,	19
Stockton Library, Pottsville,	20
Richland Library, Quakertown,	20
Renovo Library, Renovo,	9
Missionary Institute, Selin's Grove,	19
New Church Library, Sanburn,	19
Rev. D. J. Hacker (for lending), Shamokin,	17
Cumberland Valley State Normal School, Shippensburg,	20
Young Men's Library, Sinking Valley,	10
Lehigh University, South Bethlehem,	20
Pennsylvania State College, State College P. O.,	19
Cresson Literary Society, State College P. O.,	19
Washington Literary Society, State College P. O.,	19
Young Men's Literary Association, Susquehanna Depot,	20
Swarthmore College, Swarthmore,	19
Titusville Library Association, Titusville,	19
Washington Hall Collegiate Institute, Trappe,	19
Book Club, Uniontown,	20
Bucknell Library of Crozer Theological Seminary, Upland,	19
New Church Library, Utahville,	19
Library Association, Warren,	20
Washington and Jefferson College, Washington,	19
Waynesburg College, Waynesburg,	20
Wyoming Athenæum, Wilkes Barre,	20
Wyoming Historical and Geological Society, Wilkes Barre,	20
United Library Association, York,	20

RHODE ISLAND.

Public Library, Barrington,	20
Young Men's Christian Association, Bristol,	20
Foster-Manton Library, Foster Centre,	20
Kingston Library, Kingston,	20
Manville Library, Manville,	20
Mechanics' and Manufacturers' Library Association, Newport,	20
Island Library, New Shoreham,	19
Slatersville Reading Room and Library, North Smithfield,	20
Free Library Association, Olneyville,	19
Library Association, Pawtucket,	18
Narragansett Library Association, Peacedale,	20
Brown University, Providence,	12
High School Library, Providence,	19

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Perrin's Circulating Library, Providence,	19
Public Library, Providence,	20
Providence Athenæum, Providence,	1
Spiritualists' Library, Providence,	19
New Church Free Reading Room and Library, Providence,	67
Public Reading Room Association, Warren,	20
Pawcatuck Library Association, Westerly,	20
Harris Institute Library, Woonsocket,	3

SOUTH CAROLINA.

Aiken Library, Aiken,	10
Charleston Library Association, Charleston,	5
College of Charleston, Charleston,	19
Smyth Library, Theological Seminary (Presbyterian), Columbia,	16
State Library, Columbia,	19
University of South Carolina, Columbia,	5
Erskine College, Due West,	4
Winyaw Indigo Society, Georgetown,	20
Southern Baptist Theological Seminary, Greenville,	19
Newberry College, Newberry,	17
Clafin University, Orangeburg,	20
Wofford College, Spartanburg C. H.,	19
Preston Literary Society, Spartanburg, C. H.,	19

TENNESSEE.

Athenian Literary Society, Athens,	19
Coal, Iron and Manufacturing Library, Chattanooga,	20
Athenæum Library, Columbia,	20
Library Association, Columbia,	20
New Church Library, Crossville,	20
Neophogen Male and Female College, Gallatin,	20
Greenville and Tusculum College, Greenville,	19
East Tennessee University, Knoxville,	20
Library and Reading Room Association, Knoxville,	19
Cumberland University, Lebanon,	19
London High School, London,	19
Oasian Society Library, McMinnville,	19
Male and Female Academy, Martin,	20
Odd Fellows' Public Library, Memphis,	20
Central Tennessee College, Nashville,	19
Historical Society of Tennessee, Nashville,	20
State Library, Nashville,	20
University of the South, Sewanee,	19
Eakin Library, Shelbyville,	9
Public Library, Smithville,	19
Hiwassee College, Near Sweetwater,	19

TEXAS.

Library Association, Austin,	20
State Library, Austin,	20
Spiritual Library, Brenham,	1
Free Library, Galveston,	19
Publication Society Library, Galveston,	19
Southwestern University, Georgetown,	19
City Library, Houston,	20
Public Library, Houston,	5
Austin College, Huntsville,	20
Andrew Female College, Huntsville,	19
Baylor University, Independence,	19
Trinity University, Tehuacana,	20
Griffith Library, Terrell,	16
Waco University, Waco,	20
Waco Library, Waco,	7

UTAH.

Dwyer's Circulating Library, Salt Lake City,	19
Ladies' Library Association, Salt Lake City,	19
University of Deseret, Salt Lake City,	19

VERMONT.

Farmers' and Mechanics' Club, Brandon,	19
Fletcher's Free Library, Burlington,	19
University of Vermont, Burlington,	10
Young Men's Association, Burlington,	20
Public Library, Grafton,	19
Cutting's Library, Lunenburg,	20
Middlebury College, Middlebury,	3
State Library, Montpelier,	20
Vermont Historical Society, Montpelier,	20
Norwich University, Northfield,	10
Public Library, North Shrewsbury,	6
Peabody Library, Post Mills Village,	19
Library Society, Proctorsville,	20
Vermont Liberal Institute, Plymouth Union,	1
Rochester Library, Rochester,	16
Vermont Central Library Association, St. Albans,	20
Athenæum, St. Johnsbury,	6
own Library, Springfield,	20

VIRGINIA.

Alexandria Library, Alexandria,	20
Neological Seminary (Protestant Episcopal), Near Alexandria,	19
Randolph Macon College, Ashland,	19
Virginia Agricultural and Mechanic College, Christiansburg,	19

Emory and Henry College, Emory,	19
Hermesian Library, Emory,	19
Teachers' Library, Floyd C. H.,	1
Hampden Sidney College, Hampden Sidney,	19
Union Theological Seminary, Hampden Sidney,	7
Franklin Society and Library Company, Lexington,	20
Virginia Military Institute, Lexington,	19
Washington and Lee University, Lexington,	19
Young Men's Christian Association, Lexington,	5
Lee Literary Society (Polytechnic Institute) New Market,	19
Literary Association, Norfolk,	19
Webster Institute, Norfolk,	19
Library Association, Petersburg	17
State Library, Richmond,	17
Virginia Historical Society, Richmond,	20
Roanoke College, Salem,	19
Athenæum Library, Salem,	19
Theological Seminary (Lutheran), Salem,	20
University of Virginia, University of Virginia,	19
College of William and Mary, Williamsburg,	19

WASHINGTON TERRITORY.

Tacona Library Association, Olympia,	19
Territorial Library, Olympia,	19
Free Library Association, Port Townsend,	9
Washington Territorial University, Seattle,	19
Sushomish Athenæum, Sushomish,	19

WEST VIRGINIA.

Bethany College, Bethany,	20
West Virginia, Flemington,	19
Storer College, Harpers Ferry,	19
West Virginia University, Morgantown,	19
Young Men's Christian Association, Parkersburg,	19
Parkersburg Library, Parkersburg,	19
Vincent's College, Bishop's Library, Wheeling,	12
Library Association, Wheeling,	19

WISCONSIN.

Appleton Library, Appleton,	17
Beloit College, Beloit,	1
Black River Falls Library, Black River Falls,	20
Colby Library, Colby,	1
City Library, Eau Claire,	1
Galesville University, Galesville,	2
Turn Verein Library, Green Bay,	1
Young Men's Association, Janesville,	1

Free Unitarian Library, Kuosha,	19
Kemper Hall, Kuosha,	19
Young Men's Library Association, La Crosse,	20
Free City Library, Madison,	20
State Historical Society, Madison,	16
State Library, Madison,	19
University of Wisconsin, Madison,	19
Milton College, Milton,	19
Soldiers' Home, Milwaukee,	16
Young Men's Association, Milwaukee,	1
Nashotah House, Nashotah Mission,	18
Progressive Library, Orion,	20
Library Association, Oshkosk,	18
State Normal School, Oshkosh,	20
Wisconsin State Normal School, Platteville,	19
Racine College, Racine,	16
Ripon College, Ripon,	19
Normal School Institute, River Falls,	19
Northwestern University, Watertown,	20
Library Association, Waupun,	20
State Normal School, Whitewater,	19

WYOMING TERRITORY.

Territorial Library, Cheyenne,	20
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CANADA.

New Church Library, Berlin, Ontario,	20
Mechanics' Institute, Elora, Ontario,	20
Mechanics' Institute, Paris, Ontario,	20
Mechanics' Institute, Preston, Ontario,	19
Association for New Church Library, Rockton, Ontario,	20
Mechanics' Institute Library, Seaforth, Ontario,	20
Mechanics' Institute Library, Strathroy, Ontario,	19
New Church Library, Strathroy, Ontario,	32
Mechanics' Institute Library, St. Thomas, Ontario,	20
New Church Library, Toronto, Ontario,	28
University of Toronto, Toronto, Ontario,	20
Mechanics' Institute Library, Waterloo, Ontario,	20

NEW BRUNSWICK.

Chandler Public Library, Grand Menan,	20
Mt. Allison Academy, Sackville,	19

NOVA SCOTIA.

Milton Public Library, Yarmouth,	19
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CHINA.

Shanghai Library, Shanghai,	19
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COSTA RICA.

Biblioteca Nacional, San Josa,	19
Biblioteca de la Universidde St. Thomas, San Josa,	19

DENMARK.

New Church Library, Copenhagen,	20
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DANISH WEST INDIES.

New Church Library, Christiansted,	19
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MEXICO.

Public Library, Vera Cruz,	19
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SWEDEN.

Royal Library, Stockholm,	19
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JAPAN.

Kaisei Yakko Library, Tokio,	19
Tokiofa Library, Tokio,	20